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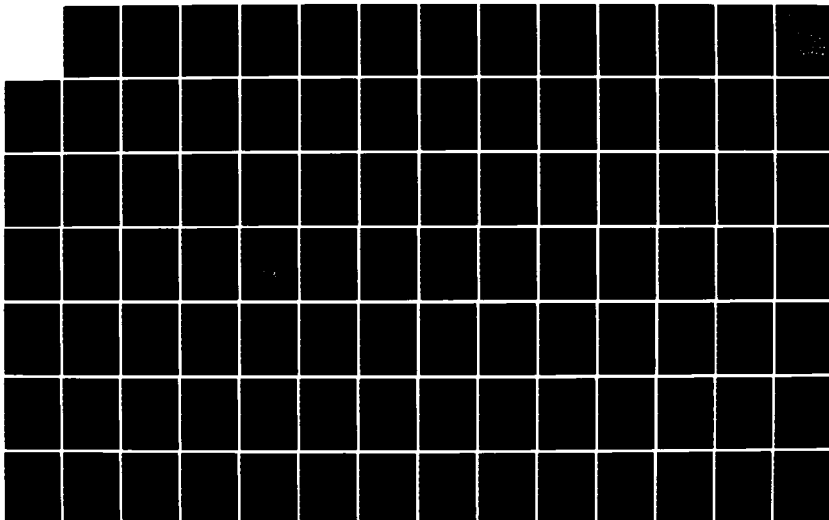
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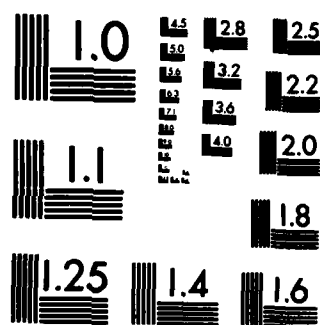
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Appendix I
ETHNOHISTORIC BACKGROUND
by
Chester King

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20. ABSTRACT (Continue on reverse side if necessary and identify by block number) This report presents the results of archaeological research undertaken in support of the construction of MX missile test facilities on northern Vandenberg Air Force Base, Santa Barbara County, California. During 1980-1982, all lands potentially subjected to construction impacts (the project area) were surveyed, and test excavations took place at 24 sites in order to define their boundaries and assess their significance. At eight of these sites excavations were more intensive in order to collect additional information on site significance and to mitigate (Cont'd on reverse)		

mitigate unavoidable impacts.

In addition to presenting the results of the analyses of the different classes of items in the collections, the report includes interpretations of the place of the sites in regional subsistence-settlement systems. All sites investigated appear to have been used by the Purisimeno Chumash Indians and their prehistoric predecessors within the last 2,000 years as seasonal residential bases or short-term occupation sites. Hunting terrestrial game appears to have been the dominant activity undertaken in the project area, as reflected in the high proportions of chipped stone artifacts in the site collections. Although a two-part chronological sequence for the sites is not firmly grounded, there is evidence indicating that the earlier inhabitants of the project area were relatively more mobile in their settlement pattern than the later inhabitants.

Appendix I

ETHNOHISTORIC BACKGROUND
by
Chester King

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TABLE OF CONTENTS

<u>Section</u>	<u>Page</u>
Introduction.....	I-1
Historic Background.....	I-2
The Beginning of Spanish Colonization.....	I-2
San Luis Obispo Mission 1772-1778.....	I-3
Chumash Colonization 1779-1788	I-7
The Beginning of La Purisima Mission and Mission Revolts 1788-1803.....	I-10
The End of Native Villages--The Franciscan Missions, 1803-1837.....	I-13
Population	I-15
Native Settlements.....	I-22
Group A: Study Area Villages.....	I-23
Group B: Santa Barbara Channel.....	I-32
Group C: Western Santa Ynez Valley Drainage.....	I-33
Group D: Eastern Los Alamos Creek, Foxen Canyon and Western Santa Maria River Drainage.....	I-34
Group E: Sisquoc and Cuyama River Villages.....	I-34
Group F: Guasna and the Arroyo Grande Drainage.....	I-35
Group G: San Luis Obispo Bay and Vicinity.....	I-35
Group H: North of San Luis Obispo.....	I-36
Social Organization.....	I-37
Political Leaders.....	I-37
Inter-Village Warfare.....	I-44
Regional Groups.....	I-46
Post Marital Residence.....	I-47
Implications for Archaeological Research.....	I-49
References Cited.....	I-50
Appendix I-A: Genealogical Charts for Villages of Ajuaps, Atajes, Naucu, Saxpil, Lospe, Estep, Lompoc, Sipuc, Nocto, and Nucsuni	

LIST OF ILLUSTRATIONS

	Following <u>Page</u>
Figure 1. Locations and Number of Baptisms of Western Chumash Villages.....	I-1
Figure 2. Southern Extent of Recruitment by San Luis Obispo Mission.....	I-7
Figure 3. Recruitment of Indians by Mission San Luis Obispo.....	I-13
Figure 4. Recruitment at La Purisima Mission by Year.....	I-13
Figure 5. Recruitment from Study Area Villages.....	I-13
Figure 6. Birth and Death Rates: San Luis Obispo and La Purisima Missions.....	I-15
Figure 7. Birth Rate and Life Expectancy at San Luis Obispo Mission.....	I-15
Figure 8. Number of Men and Women Living at San Luis Obispo Mission, 1796-1832.....	I-17
Figure 9. Men and Women Living at La Purisima Mission 1796-1832.....	I-17
Figure 10. Population Characteristics of Recruits from Study Area.....	I-20
Figure 11. Comparison of Numbers of Baptisms with Other Measures of Population Size.....	I-20
Figure 12. Frequency of Kinship Ties Between <u>Nocto</u> and Other Villages.....	I-24
Figure 13. Frequency of Kinship Ties Between <u>Lompoc</u> and Other Villages.....	I-25
Figure 14. Frequency of Kinship Ties Between <u>Sipac</u> and Other Villages.....	I-25

LIST OF ILLUSTRATIONS (CONTINUED)

	Following <u>Page</u>
Figure 15. Frequency of Kinship Ties Between <u>Estep</u> and Other Villages.....	I-26
Figure 16. Frequency of Kinship Ties Between <u>Saxpil</u> and Other Villages.....	I-28
Figure 17. Frequency of Kinship Ties Between <u>Lospe</u> and Other Villages.....	I-29
Figure 18. Frequency of Kinship Ties Between <u>Atajes</u> and Other Villages.....	I-29
Figure 19. Frequency of Kinship Ties Between <u>Ajuaps</u> and Other Villages.....	I-31
Figure 20. Frequency of Kinship Ties Between <u>Naucu</u> and Other Villages.....	I-31
Figure 21. Frequency of Kinship Ties Between <u>Sisolop</u> and Other Villages.....	I-33
Figure 22. Frequency of Kinship Ties Between <u>Sacciol</u> and Other Villages.....	I-34
Figure 23. Frequency of Kinship Ties Between <u>Snichehue</u> and Other Villages.....	I-34

LIST OF TABLES

	Following <u>Page</u>
Table 1	Pattern of Recruitment by Village and Year at San Luis Obispo Mission..... 1-13
Table 2	Pattern of Recruitment by Village and Year at La Purisima Mission..... 1-13
Table 3	San Luis Obispo Baptisms, Deaths and Population..... 1-15
Table 4	<i>La Purisima Mission, Baptisms,</i> Deaths and Population..... 1-15
Table 5a	Data Concerning the Population of Western Channel and Study Area Villages..... 1-21
Table 5b	Data Concerning Population Estimates of 1798 Villages in Vicinity of Study Area..... 1-21
Table 6	Data Concerning Population of Study Area Villages..... 1-22
Table 7	Index to Villages Mentioned in Report and/or on Genealogical Charts..... 1-23
Table 8	Men with Study Area Ties Who are Documented as Having More than One Wife at the Same Time..... 1-43
Table 9	Past-Marital Residence of People from Study Area Villages..... 1-43
Table 10	<i>Post-Marital Residence of People</i> from Study Area Village Groups..... 1-45
Table 11	Movement of Parents Native to Different Villages as Indicated by the Place of Birth of Their Last Child..... 1-47
Table 12	List of Genealogical Diagrams..... 1-47

INTRODUCTION

This report has been written under contract to Chambers Consultants and Planners to fulfill, in part, their contract with the U.S. Army Corps of Engineers. The research necessary to produce this report was begun under contract with H.D.R. and was completed under contract with Chambers Consultants and Planners. The author has been involved in all phases of the project. John Johnson, Robert Gibson, Steven Craig, and the author were all involved in collecting the data analyzed. Robert Gibson has aided in locating villages north of the study area. John Johnson has provided much useful information from his computer data files of the books of La Purísima, Santa Ynez, and Santa Barbara Missions.

Father Virgilio Biasiol, O.F.M., Director of the Santa Barbara Mission Archive Library, and Richard Whitehead provided access to the library's copies of the San Luis Obispo and La Purísima Mission Registers and other manuscripts and published works. They also provided work space. Robert Gibson loaned copies of the first books of baptism, burials, and deaths for San Luis Obispo Mission, which allowed me to analyze population trends. The staff of the Huntington Library provided access to a page of the San Luis Obispo baptismal register which is in their possession and is the only missing page from the registers. The staff of the Bancroft Library also provided assistance with sources used in this study.

The primary goal of the research was the organization of information concerning the society of the inhabitants of the Vandenberg Air Force Base region at the time of the Spanish colonization of the California coast. The ten villages closest to the San Antonio Terrace MX Construction area were chosen as the focus of this research; these villages were located in the area which will be referred to herein as "the study area" (Figure 1). The villages included in the study area were named Nocto (Pedernales), Lompoc, Sipuc, Estep (San Antonio), Saxpil (Graciosa Vieja), Lospe, Atajes, Ajuaps (La Larga), Naucu (Graciosa Nueva), and Nucsuni. These ten villages were chosen for intensive study because it appeared that a thorough analysis of the information contained in mission registers concerning these villages would indicate whether differences or similarities existed in the extent of ties with villages beyond the study area.

Marriage and other kinship ties between individuals living at different villages and kinship ties between families containing individuals identified as political leaders (chiefs) were studied in order to gain knowledge of relationships between settlements. This is the first study of interaction between villages from which La Purísima Mission intensively recruited neophytes. Robert Gibson (1982) has conducted preliminary research concerning ties between villages from which San Luis Obispo Mission

recruited. Knowledge concerning ties between villages in the study area will aid in the interpretation of the archaeological sites in the VAFB-MX Construction Area.

The colonization of California was accomplished through the establishment of missions which recruited people from native villages. By 1806, this recruitment resulted in the abandonment of most native villages on coastal drainages between Los Angeles and San Francisco. The missions were established under the king of Spain and were maintained by the Franciscan order. The missionaries were required to maintain records concerning the people who were recruited and their descendants. These records include books of baptisms which list individuals in order of recruitment or birth, books of burials which list the deaths of people who were baptized, books of confirmations, books of marriages which list all church validated marriages, and padrones or census books used to maintain accounts of the mission population.

The Chumash who lived in the vicinity of Vandenberg Air Force Base were baptized into San Luis Obispo and La Purísima Missions. The records of these missions contain information for nearly everyone recruited concerning native village, age at baptism, date of baptism, date of burial, marriages at the mission, children born at the mission, ties to nearest known Christian relatives, and the native names of men. A discussion of the organization and contents of California mission registers has been presented by Cook and Borah (1979).

Mission registers have been used in this study both to measure changes in the size and composition of native populations and to construct genealogical diagrams (Appendix A). The kinship ties of all individuals baptized from the ten villages located on or in the vicinity of Vandenberg Air Force Base have been expressed in the form of genealogical charts. These charts have been constructed using procedures outlined by Hodge and Warren (n.d.). The charts do not include marriages initiated at the missions except when the children of mission married parents were born at native villages. The charts describe the relationships which existed between native people at and before recruitment into the missions.

In addition to mission records, other historical and ethnographic sources were used to reconstruct Chumash social organization at the time of Spanish colonization. Study of the letters of priests and other individuals involved with the colonization of California is necessary to understand better the historical context of the data which was analyzed.

HISTORIC BACKGROUND

The Beginning of Spanish Colonization

Spanish colonization of California began with the 1769 Portolá expedition which traveled along or near the coast from San Diego to San Francisco for the purpose of founding the Presidio of Monterey. This expedition traveled

west along the Santa Barbara Channel and then north through the study area to the vicinity of San Luis Obispo. The priest of the expedition, Juan Crespí, kept the most detailed diary of the expedition. Other accounts were kept by Miguel Costansó, Portolá, and Pedro Fages. This expedition traveled north through the study area in late August and early September; they returned south in January of 1770 (Brown n.d.; Bolton 1926).

In 1770 Portolá led a return expedition to found the Presidio of Monterey. Friar Crespí kept the only detailed account of this expedition which went north through the study area in May (Brown n.d.; Piete 1947).

After April and before August of 1772, Pedro Fages led a company of soldiers which hunted bears for three months in the Cañada de los Osos near San Luis Obispo. During their three month stay, they sent twenty-five loads or about 9,000 pounds of meat to San Carlos and San Antonio missions, in addition to wild seeds purchased from the natives (Engelhardt 1933:13-14). The party of thirteen soldiers was fed by the local people (Tibesar 1956:I:35). In July 1775 Father Serra wrote that the presence of soldiers without a priest among the Indians resulted in disturbances from which the natives had not yet recovered (Tibesar 1956:II:265).

San Luis Obispo Mission 1772-1778

On September 1, 1772 the Mission of San Luis Obispo was founded. This was the first Spanish establishment in Chumash territory. The first baptism at San Luis Obispo Mission was the eight-year-old son of a chief who was in danger of dying on October 1, 1772. On the fourth of October he was buried. Father Cavaller observed that the burial was performed in the presence of many Indians from surrounding villages and was celebrated with all possible pomp (Engelhardt 1933:21).

The next baptisms of four girls between 6-9 years old from the villages of Chano and Tsquieu were administered on February 13, 1773. Between February 13 and December 8, 1772, eight more children under ten years of age were baptized. Between December 8 and 19, 1772 twenty-eight Indians were baptized. These baptisms included four married couples. The husbands were Pablo Stejumu, Miguel Chochove, Joaquin Morillo Chassa and Francisco Lupanay. Miguel was the chief of Chano (Lb 41) and the mission rancheria (LB 120).* Joaquin Morillo was of the rancheria of Chenna and was the first interpreter of the mission, Pablo Miguel and Joaquin were all important people at the mission during the early mission period and were implicated in a planned revolt in 1794.

*The following abbreviations will be used throughout this report: Missions: L = Mission San Luis Obispo; P = Mission La Purísima Concepción; B = Mission Santa Barbara; M = Mission San Miguel; A = Mission San Antonio; Y = Mission Santa Ynez. Records: b = baptism; c = confirmation; d = burial; m = marriage; p = padron (census); p 1799, p 1814, p 1833 - year of beginning of census book. Sources: CA = California Archives at Bancroft Library; AGN = Archivo General de la Nacion (Mexico) microfilm at Bancroft Library.

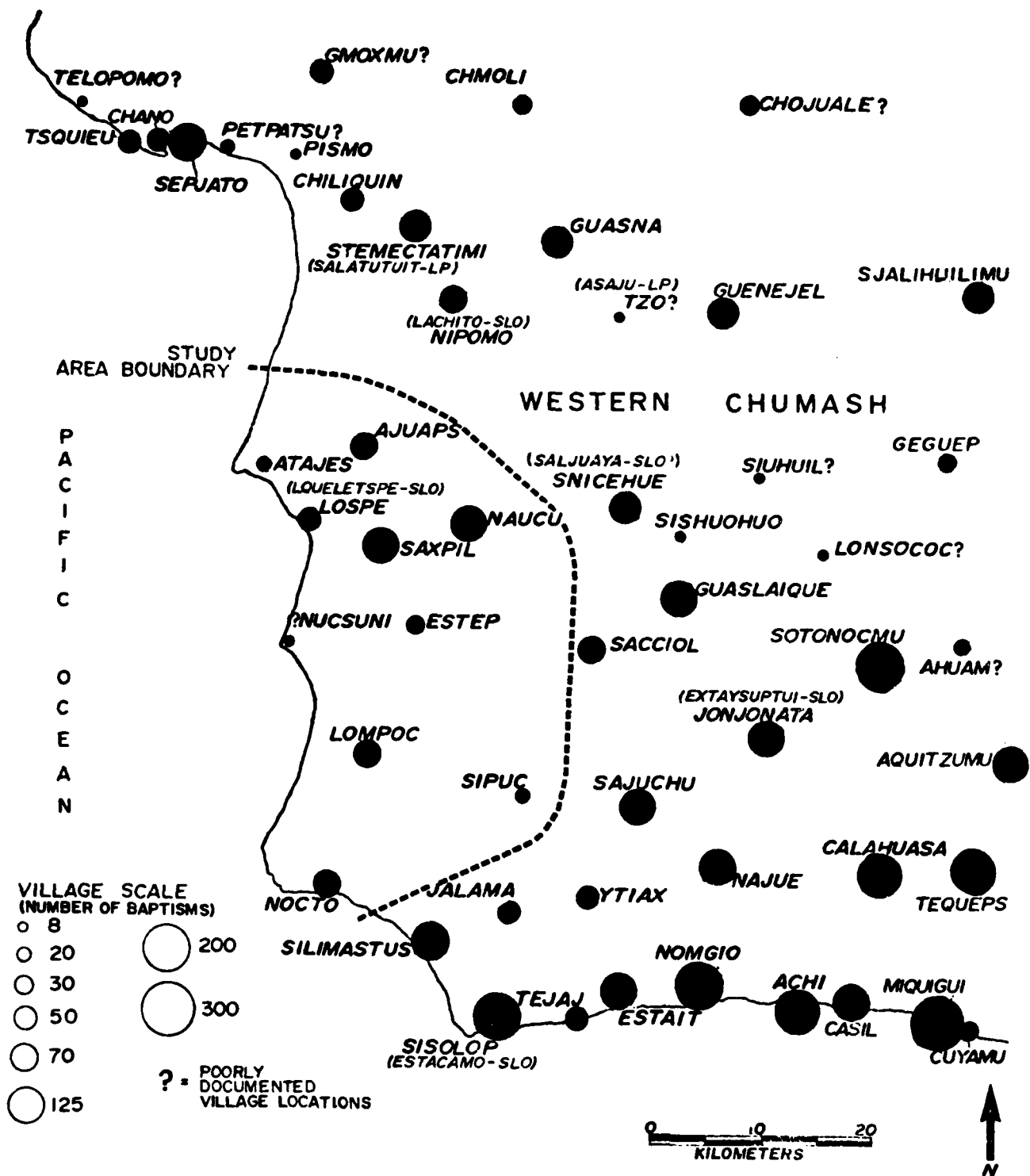


Figure 1. LOCATIONS AND NUMBER OF BAPTISMS OF WESTERN CHUMASH VILLAGES

Between April 15-25, 1774 Anza, Father Díaz, and six men stopped at San Luis Obispo while scouting the route of the road to Monterey.

On December 31, 1774 Comandante Fernando de Rivera y Moncada recorded an incident involving Indians in the vicinity of Mission San Luis Obispo:

. . . José Antonio Ontiveros, having heard information that six heathen wished to burn the mission, informed of who they were, went to their rancheria to seize them, and another Indian went straight towards a soldier who stabbed and killed the heathen, he took three and made them prisoners at the mission (Burrus 1967:91)

Father Serra recorded the same incident on January 8, 1775:

Lately the Corporal along with some soldiers, without letting the Fathers know about it, broke in on a rancheria at dawn. They found the place as peaceful as when one of the Fathers had left it on his round of visitations a little time before. But just because a boy had told them that these were the Indians who wanted to go and burn the San Luis Mission was all the excuse they afterwards gave to the Fathers. With their arms in their hands, they ordered them to come out of their little hovels. All obeyed like sheep, except one who refused either from fear, or because he thought he would be safe in his house, and so did not wish to come out. And inside the house a soldier killed him. Others the soldiers brought securely tied to the mission.

The Fathers, to add to their sorrow, found that the dead man, besides being known as a good Indian, had his two little sons baptized as Christians and had left them at the mission. These children were inconsolable. The Captain made up his mind, so I was informed to go up that way . . . in order to calm by his presence any bad feelings . . . [Tibesar 1956:11:201].

Baptismal records indicate that the village which was involved was probably Sepjato-Pismu or Tipespa-Temacoco, since these are the only villages from which two young boys had been baptized whose father may have died in the incident.

On July 19, 1775, Father Lasuen wrote a letter in which he described an encounter between Spanish soldiers and Indians at Dos Pueblos. He concluded:

I am of the opinion that these Channel Indians know that they are strong, and that they act on the principle that whoever harms them will have to pay the price

Already a report has reached us from the Mission of San Luis [Obispo] that there is a widespread rumor among their natives that the Channel Indians have killed two soldiers who were on their way from San Diego, and that they have invited the pagans of the Sierras to prevent the passage of our people [Kenneally 1965: 1:47]

On November 20, 1775 Pedro Fages, who had been returned to Mexico, submitted his report, Historical, Political and Natural Description of California, to the viceroy. This account is the most thorough of the early descriptions of the native societies of Spanish California. Fages had been a member of the Portola expedition in 1769, and had led the bear hunt in the vicinity of San Luis in 1772, where he interacted with the local people, and was a witness of a baptism at San Luis Obispo on July 24, 1774. Fages' travels in all of the areas surrounding San Luis Obispo resulted in a greater knowledge of native societies than possessed by other contemporary European observers (Priestley 1972).

Between February 28 and March 1, 1776, the Anza expedition, which was conducting settlers to found the town of San Jose, passed through the study area. On March 2, 1776 the expedition arrived at San Luis Obispo Mission. On April 21, 1776 the expedition was again at San Luis Obispo on its return south. The expedition traveled through the study area on April 24, 1776. Father Font kept a detailed account of the expedition (Bolton 1931).

On April 12, 1776, Rivera wrote that when he arrived at San Luis Obispo Mission he was informed that

. . . a party of restless heathen are at large who went to the shore and killed three heathen; they live in the Canada de Santa Margarita in a forest of the Monterey River [Salinas River]. I left a soldier to augment the guard and after midday I followed the road. When the sun set I stopped and passed the night on a plain next to the place where they tell me these heathen live [Burrus 1967:249]

On November 29, 1776 an arrow with firebrand was shot into the tule roof of a building behind the priests' house. This fire resulted in the destruction of the book of marriages which was reconstructed by the priests from the padron and baptismal register. Comandante Rivera was at this time on an expedition to the Sacramento-San Joaquin delta region. He returned to Monterey and then set out for San Luis Obispo to apprehend the leaders of the attack. On December 9, 1776 he wrote of the attack:

. . . but it hasn't been possible to establish for certain the principal authors, but some say it is a heathen who lives at Santa Ysabel called Tamachuelo, others that José Antonio and Signaho

have paid several heathens to burn the Mission. What leaves us in a state of fear is the Christian Pablo who may also have gone to the fiesta for a long time is a good buddy of said Jose Antonio and Signaho; Father Jose [Cavaller] has communicated this to me his fear of some misfortune to the Mission [Burrus 1967:328]

Pablo of Tsquieu, who was possibly involved in the burning of the mission, was the first married man to be baptized. He was later described as being a "buddy" of Miguel and was involved in the planned revolt at San Luis Obispo in 1794.

On January 9, 1777, Rivera wrote:

Three heathen were determined to have burned the Mission of San Luis and these are of the Ranchería of Santa Ysabel, distant from said mission 8, 9, and 10 leagues. It is a place by the mentioned arroyo; the road to Monterey passes below. The location is in agreement with the place in which they have the habit of living. Although there are only three malicious heathen, they are separated and live in distinct locales and rancherias. One is toward the north and two to the west. Of the three the largest portion are two...

Upon going to bed I gave an order to be awoken at midnight. A little later without waiting to be informed I got up and I marched with 11 men. At dawn I arrived at the ranchería; everyone was surrounded by surprise so I was able to command them. An old woman denied that the said heathen were there; a man gave notice. The houses were searched and only one was found. I took two other heathen to guide me. I went on to another rancheria and after searching all of the houses the heathen wasn't found. I continued to walk also by foot in the country, a type of rocky mountain. I arrived at the third rancheria and I found the second [heathen]. I returned to my last place with the two prisoners. It was already past noon.

The heathen were separated one from the other and interrogated. At the beginning they denied their guilt; a little later they confessed their guilt separately without having spoken one to the other. They equally implicated the third who was referred to by the same name of Tamachuelo... [January 10, 1777].

In order not to bother the guard at San Luis with these prisoners, I decided to take them to the Presidio [Monterey]. I didn't bother with the third because of having discovered and captured these heathen. Later another opportunity should be taken [Burrus 1967:347-48].

Palou concluded in his history:

The fire was set without any reason than to take vengeance upon other heathen who were their enemies and our friends [Bolton 1926:158].

It was not until 1791 that Indians were baptized from Santa Ysabel.

Chumash Colonization 1779-1788

In 1779 Governor Neve ordered the Fathers to give the Indians self-government. The neophytes were to elect two alcaldes who would have authority over the mission Indians. Two councilors or regidores were also to be elected.

On January 7, 1780 Father Serra wrote to Neve complaining of the problems caused by the introduction of the alcalde system. He observed that:

At the San Luis Mission, the alcalde kidnapped another man's wife and took off with her, and it was quite some time while before they arrested him [Tibesar 1956:III:415]

Because of this incident and similar incidents at other missions the governor decreased the power of the alcaldes.

By the end of 1780, the majority of the Indians living in the vicinity of San Luis Bay, Morro Bay, and Santa Margarita had been baptized at San Luis Obispo Mission. The village of Chano (located in the vicinity of San Luis Obispo Bay) appears to have been abandoned in 1781. During the 1780s, the priests at San Luis Obispo Mission recruited most intensively from villages located in the study area south to Point Concepcion. During this time, recruitment from villages north of the mission virtually ceased and recruitment from villages in the vicinity of the Arroyo Grande also virtually stopped. The emphasis on recruitment from the more distant study area villages indicates that the priests of San Luis Obispo were preparing the area for the establishment of La Purísima Mission and the conquest of the Santa Barbara Channel. The southern extent of baptism by San Luis Obispo is indicated on Figure 2.

On July 29, 1781, thirteen women were baptized from the villages of Laxicto, Saxpil, and Lospe. All of these women were unmarried at the time of baptism and all except two were between 12 and 18 years old. Most of these women married men who were neophytes of San Luis Obispo shortly after baptism. Perhaps these marriages had been arranged prior to the baptism of the young women and reflect traditional ties between study area villages and the people of the vicinity of San Luis Obispo.

On March 31, 1782 San Buenaventura Mission was founded. This was the second mission in the Chumash area and the first located along the Santa Barbara Channel. On April 21, 1782 a cross was erected marking the

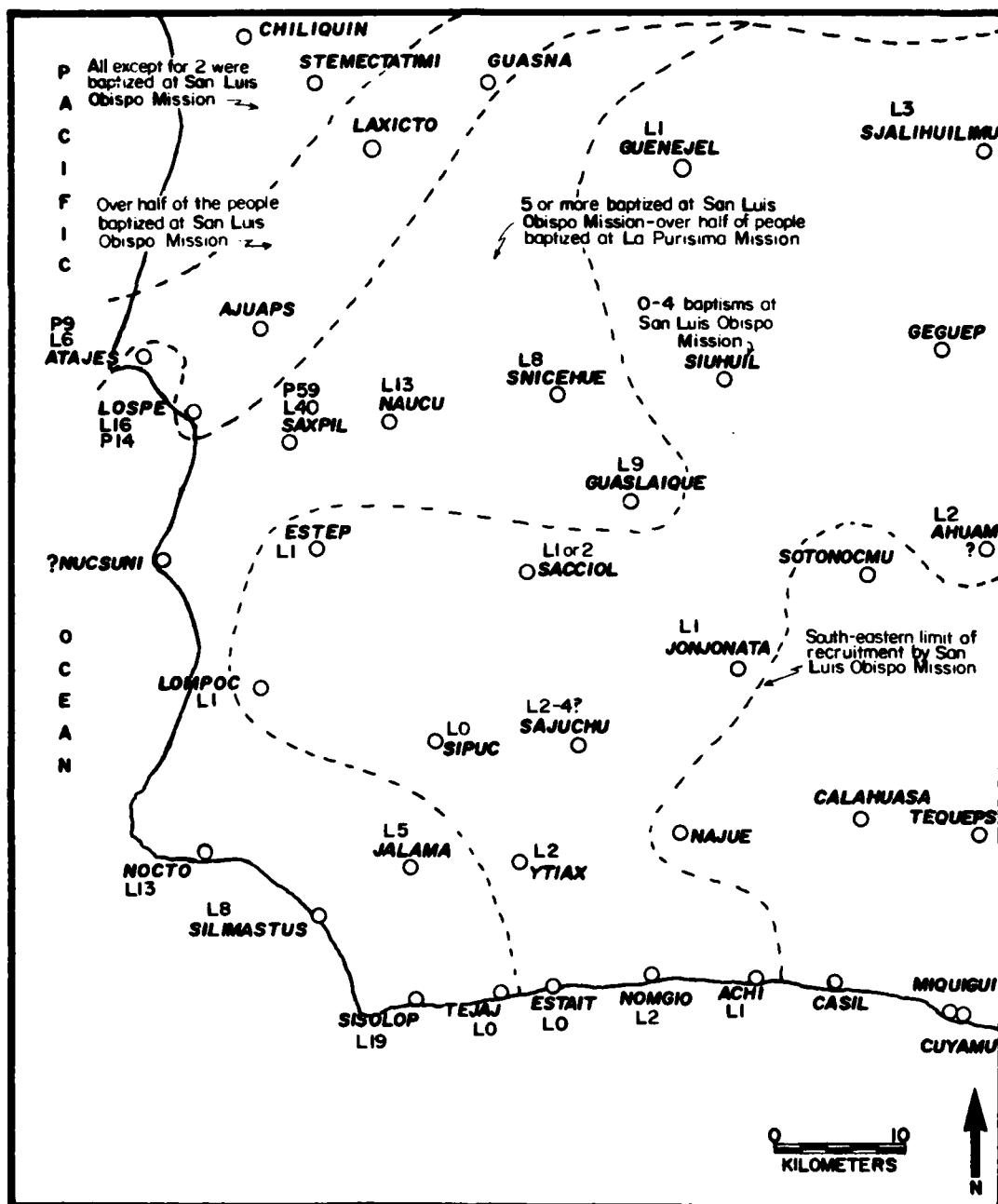


Figure 2. SOUTHERN EXTENT OF RECRUITMENT BY SAN LUIS OBISPO MISSION

founding of the Santa Barbara Presidio, which was the first military establishment in Chumash territory except for the guard houses of San Luis Obispo and San Buenaventura. This presidio was the only presidio established between San Diego and Monterey during the Spanish and Mexican occupations of California. Its jurisdiction extended north to the Santa Maria River and included the study area.

Governor Neve originally planned to establish San Buenaventura, Santa Barbara, and La Purisima Missions and the Santa Barbara Presidio at roughly the same time in order to secure the safety of Spanish settlements north of the Santa Barbara Channel (Beilharz 1971:111-113). Neve delayed the founding of Santa Barbara and La Purisima Missions because he wished to change the missionization program so as to allow the Chumash to stay in their native villages after baptism (Beilharz 1971:118-120).

Recruitment at San Luis Obispo Mission was greatly reduced between 1783 and 1787. In 1784, only heathens in danger of death and mission-born children were baptized. On March 9, 1785 Rengel proposed to Fages that the Indians of San Luis Obispo help build the Santa Barbara Presidio (CA 56:288). Apparently Indians of San Gabriel Mission were used instead, along with local Christian Indians.

In June of 1785 Fages wrote to Rengel concerning the founding of La Purisima Mission, and on March 24, 1786 Rengel wrote to Fages concerning the need to resurvey the area around Gaviota in case a better mission site could be found. On August 2, 1786 Fages transmitted the report of the survey of the Rio de Santa Rosa (Santa Ynez River) and the proposed site of the La Purísima Mission (Engelhardt 1932a:4-5). On December 4, 1786 Santa Barbara Mission was founded.

On August 20, 1787 Goycochea of the Santa Barbara Presidio wrote to Fages concerning an expedition against the village of Calahuasa precipitated by an incident involving Christians from Santa Barbara Mission:

The enclosed letter will inform you of the motive in spite of my accidents, caused me to leave the same day to collect the bodies of the Christians that we supposed to be dead as well as to punish and curb the pride with which we are frequently bothered, especially those of the village of Calahuasa which is behind the mountain range. I traveled there at night with the Christians of this mission [Santa Barbara] and quite a few heathen who were so extremely excited and impassioned by the killing that I could barely keep them from going in to take vengeance as they pleased. Before I went in they [the villagers] met me at the entrance where we embraced each other. With an interpreter from the village I took declarations and removed all who had harassed the Christians. After flogging the guilty who were many, I brought back only two who promoted the trouble and have them imprisoned in the presidio so that your excellency may dispose of them as judge convenient.

At the same village, I found three Christians. One was from old San Luis and hardly had been baptized when he joined this village. In his defense the same Indians [of Calahuasa] destroyed a party of Indians from San Luis Mission sent last year by their minister to get him. Some in their flight came here. The defense of this Indian has continued till the present. I also took as prisoners two Indian runaways from San Buenaventura Mission.

I also sent [to the presidio] some heathen who were at this village, but were of another village located toward Santa Rosa. Since their baptism they do not want to set foot in another mission. They are also held prisoners so that your Excellency may dispose of them as you find convenient . . . Of the Christians that the heathen harassed, only one is wounded and the others got away, although they were pursued for over three leagues before they went into the village of Tegueps where they were defended. All of the people, especially now, are of the best disposition and tranquility [CA 4:77-78].

On August 17, 1788 Father Lasuen referred to this 1787 incident in a discussion of methods of searching for fugitive Indians. He said:

In most instances, certainly, it is better if the search for runaway Indians be made by means of Indians; but there are some instances in which it is necessary for the troops to undertake it.

If the encounter which the later had at the Channel happened to our Indians, it is they who would have borne the brunt. In fact, a short time before, this is what almost happened to the new Christians of Santa Barbara who had been sent on a similar errand...[Kenneally 1965:1:182].

In October, Goycoechea wrote to Fages concerning cruelty against the Indians:

At the village of Espada [Silimastus] the party in the charge of Gonzales was passing through. An Indian woman did not concede to the demands of the soldier J. Ruiz or of the Soldier Gutierrez; they cut her in two or three places, and they injured a heathen man by throwing him. I sent a party to bring in these heathen [CA 4:71].

These incidents indicate that prior to the founding of La Purísima Mission the Spanish government had imposed itself over the native government in the area where the mission was to be founded. On December 8, 1787 the site of La Purísima Concepcion Mission was dedicated at the site of the modern town of Lompoc.

At the end of 1787, Fages wrote a report concerning the California missions. Of the Indians at San Luis Obispo he observed:

Its Indians are of about the same character as those along the Channel. They have readily adapted themselves to what it was sought to teach them All these people, as well as those of the surrounding country, from our first coming have manifested, and still do so, marked friendliness [Engelhardt 1933:391].

The Beginning of La Purísima Mission and Mission Revolts 1788-1803

In the middle of March 1788 soldiers were assigned to the guard and servants were assigned to erecting structures at the site of La Purísima Mission. On April 9, 1788 the first baptism by the Fathers of La Purísima was entered in the baptismal register. The baptism of a 22-year-old man, native of Sipuc, who was in danger of dying, was administered at the village of Sajuchu. The second baptism was at the mission and took place on May 10, 1788.

Casmiro (baptized #577 at San Luis Obispo [Saxpil Z:1A-351]) was transferred to La Purísima shortly after its founding to serve as a translator. After March 29, 1791 he baptized many Indians at native villages who were in danger of dying; he continued to baptize until September 1800.

Between April 10 and October 14, 1788, many Indians were recruited at San Luis Obispo Mission from the villages located to the west of La Purísima Mission. After these baptisms, recruitment virtually ceased at San Luis Obispo from villages south of San Antonio Creek. Many of the people recruited by San Luis Obispo in 1788 and later from south of Casmalia ridge were relatives of people living at San Luis Obispo.

In the years 1788-1799, a number of children were baptized at San Luis Obispo who were born at Indian villages of baptized parents. These baptisms indicate that some neophyte families were at least occasionally living at native villages. In some cases these native villages may have served as ranches of San Luis Obispo Mission. Father Lasuen wrote on July 26, 1790 that:

. . . The Mission of San Luis [Obispo] is using the region of Santa Margarita for many purposes, and one of them is to breed swine which are kept in a pasture there. In that particular place there is a rancharia of natives, and in San Luis there are many Christians who are natives of that place [Kenneally 1965: 1:206].

In 1792, José Longinos Martinez made scientific observations in California; he described the Chumash who lived between San Buenaventura and San Luis Obispo Missions. His itinerary of places along the Camino Real includes villages in the study area (Simpson 1939).

On April 23, 1794 Father Lasuen described a disturbance at San Luis Obispo and La Purísima Missions:

In recent days, almost simultaneously, there was a disturbance among the Indians of Purísima and San Luis. It was due to a rumor started by two or three Christian boys who said that our soldiers were going to kill them all when they came together in Church for Mass.

We hastened there quickly with some soldiers, so as to get them to return to their respective missions, for they had all taken to flight; and we succeeded with very little effort, and no one was the worse for it. There were no later developments [Kenneally 1965: 1:302].

In August of 1794, the Indians of San Luis Obispo attempted to free themselves of Spanish rule. According to prisoners who were taken at La Purísima Mission on August 15, 1794, Miguel and Morillo (Indians of San Luis Obispo Mission) had invited the participation of La Purísima neophytes and Indians still living outside of mission rule. Nine La Purísima neophytes and 17 heathen Indians were taken prisoner on August 15. Nine San Luis Obispo neophytes were also captured. These included Miguel Robles Chochove (Lb 25) of Chano, Chief of San Luis Mission in 1775 (Lb 120 witness) (Miguel Robles genealogy, 1A-69), Joaquin Morillo Chassa (Lb 33) of Chena (Ajuap 1A-50), the first interpreter of San Luis Obispo Mission (Lb 322, 583, 614, 1022, 1083) and three friends of Miguel: Ildefonso Botiller Lucumay (Sulmalanit) (Lb 227) of Tsquieu, Pablo Noriega Stajuamo (Lb 23) of Tsquieu, and Constantino Anza Coguia (Lb 176) of Chiliquin (Buchon genealogy, 1A-62). Pablo had been previously implicated in the attack on the mission in 1776. Miguel, Ildefonso, Pablo, and Constantino were sentenced to work at the presidio in San Francisco and Joaquin Morillo was sentenced to work at San Diego; the other prisoners were set free. All five returned to San Luis Obispo after serving their sentences. Constantino became an alcalde in 1799 (Engelhardt 1932a:42). Ildefonso had a child at the mission who was baptized on May 24, 1796, and Joaquin Morillo performed a baptism at the beach on October 24, 1796 (CA 7:105, 101, 103-104, 193; Kenneally 1965: 1:318, 320).

On September 12, Goycochea, commander of the Santa Barbara Presidio, concluded that only heathen Indians seemed to be at blame, since he knew that the heathen Indians went to fight against one of the two districts into which the Christians of San Luis were divided. The Indians of La Purísima were said to have not gone to help in the revolt because of insufficient encouragement. The heathen had not gone because of the absence of the leaders of the villages of the San Rafael Mountains. These mountain Indians were said to have allied themselves and were expected to be together during the coming week (CA 7:103-104).

On September 20 Goycochea reported that he had examined the heathens and Christians invited to join the revolt of San Luis Obispo in the presence of 27 mountain Indians. The mountain Indians declared they were invited but that things did not pass beyond the invitation stage. Four prisoners were taken from the village of Sotonocmu because they were training to fight the soldiers. Two lesser chiefs were brought in but later freed (CA 7:101).

In December of 1798, there were rumors that there was a plan by the heathen Indians of the Tulares (Yokuts) and of the Santa Barbara Channel to attack the missions of San Miguel, San Luis Obispo, and La Purísima (CA 24: 4-34).

In December of 1800, Father Fernandez of La Purísima Mission wrote a reply to questions by Governor Borica concerning the mission program. The following excerpts of answers to these questions indicate the procedures generally followed at both San Luis Obispo and La Purísima Missions:

No neophytes have been rebaptized, because we fathers take special care to know where the Indians reside who were baptized in articulo mortis [people who are in danger of dying before they can complete the program of instruction normally required, baptized without witnesses] outside the Mission, as well as the children of Gentiles who were baptized at the Mission. Furthermore, we have these Gentile parents present such children in the hope that we fathers will give them something when they come.

Before baptizing them, the converts are instructed, as fast as possible and according to their capacity, in the principal mysteries of our holy Religion, not exactly eight, ten, nor twelve days, but for as many days as are necessary. The Christian Doctrine is taught to the Indians in Spanish and Indian.

The Indians are not permitted to rove outside the Mission, or in the mountains, except for a limited time.

Pregnant, nursing and aged women and children are not engaged at more work than is necessary to keep the Fathers informed that they are at the Mission, for unless this be observed, they would not stay at the Mission, and the consequence would be that many of the aged would die in the mountains without the Sacraments of Penance and Extreme Unction, and the recently born would die without Baptism, as has happened many times.

Half the year, or almost one-half the year is granted them for gathering their wild seeds, in the various seasons.

They [neophytes] are punished if they leave the Mission furtively, especially at night, because then they forsake their wives, or because experience had taught us that such excursions have very bad results, for they solicit and lead away women, or steal, or do other things opposed to good order.

The punishments, which we apply to the Indians, of both sexes, are whipping, sometimes shackles, very seldom stocks, and also the lockup. The misdeeds for which we Fathers chastize the Indians thus are concubinage, theft, and running away. When the transgressions are against the common good, like killing cattle, sheep, or firing pastures, which has occurred sometimes, the corporal of the guard is notified [Engelhardt 1932a: 13-16].

On September 7, 1801, Father José Miguel of San Luis Obispo baptized three men and their wives at La Purísima Mission. The men included Puyayemehuit, Chief of Sisolop (the only individual in the vicinity of the study area explicitly recorded in the registers as a chief (genealogy chart, 1A-66). Florencio Yupiet (Genealogy chart, 1A-68) and Graciano Nihahua (Genealogy chart, Sipuc C, 1A-10).

Figures 3 and 4 indicate the number of people recruited by year at San Luis Obispo and La Purísima Missions. In the year 1803, the number of people recruited was greater than any previous year; these baptisms resulted in the end of occupation at most Chumash villages in the vicinity of the study area (Tables 1 and 2). Figure 5 indicates the numbers of people recruited by year from study area villages.

The End of Native Villages -- The Franciscan Missions, 1803 - 1837

In 1803 a soldier of the Santa Barbara Presidio, Joseph María Dominguez, was described as the licensed neighbor of the Ranchos of San Antonia alias Step (Pb 2088) and Na. Sa. Guadalupe de la Larga (Pb 1924, 2065) in the La Purísima baptismal registers. He was also described as a neighbor of the Rancho of San Antonio on April 28, 1805 (Pb 2260). On August 11, 1805, a baptism is described as having occurred at the rancho of Mr. Francisco Reyes (Pb 2288). Another baptism was described as taking place at Reyes' Rancho on May 13, 1806 (Pb 2343). Reyes and Dominguez were the first ranchers living in or near the study area. The formation of these ranches was apparently made possible by the mission recruitment of all the people who had lived in the area. There were apparently no ranchos besides Guadalupe and San Antonio excluding mission ranchos in the study area until after secularization of La Purísima and San Luis Obispo Missions in 1834. Reyes apparently followed Dominguez as the rancher at San Antonio or Todos Santos. Reyes died before 1816 (Bancroft 1886:5:692). The Reyes family apparently continued the ranching operation until after July 27, 1807 when Antonio Reyes contracted with La Purísima Mission for the services of two neophytes (Engelhardt 1932a:29). On January 13, 1810 Payeras, a priest at La Purísima Mission, wrote concerning Reyes' Rancho:

Now the chance for sowing in the place which belonged to Reyes happens to appear.... I learned that at Reyes there used to be a little water. I flew thither at once, and I was agreeably surprised

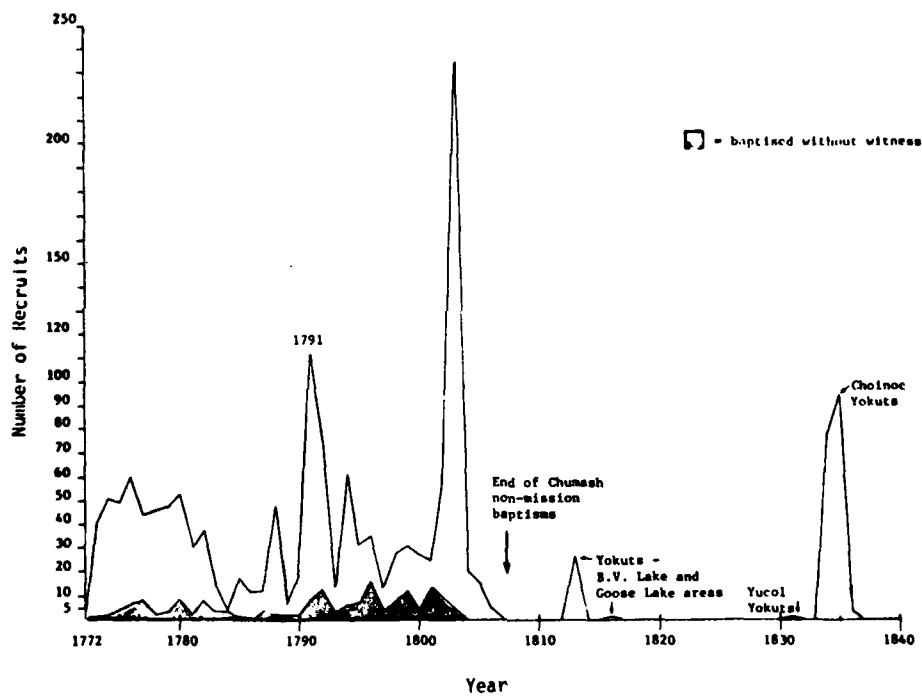


Figure 3. RECRUITMENT OF INDIANS BY MISSION SAN LUIS OBISPO

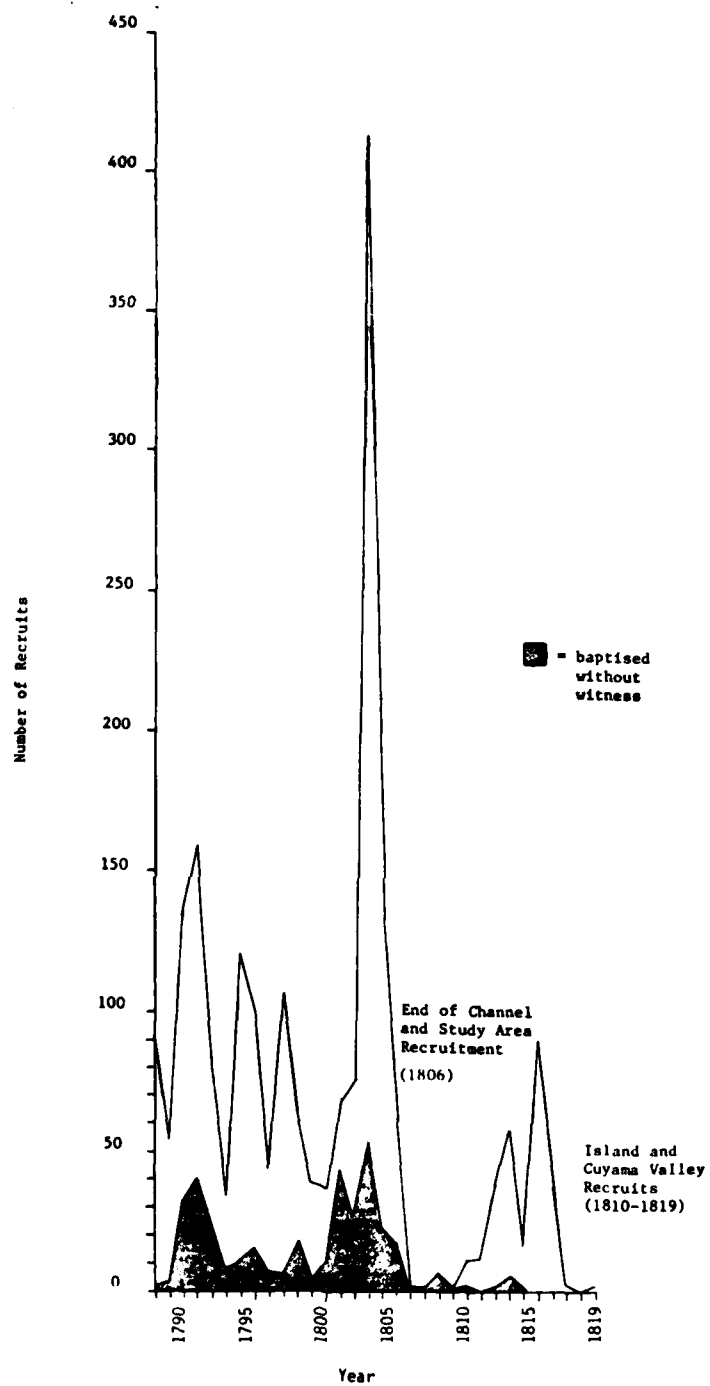


Figure 4. RECRUITMENT AT LA PURISIMA MISSION BY YEAR

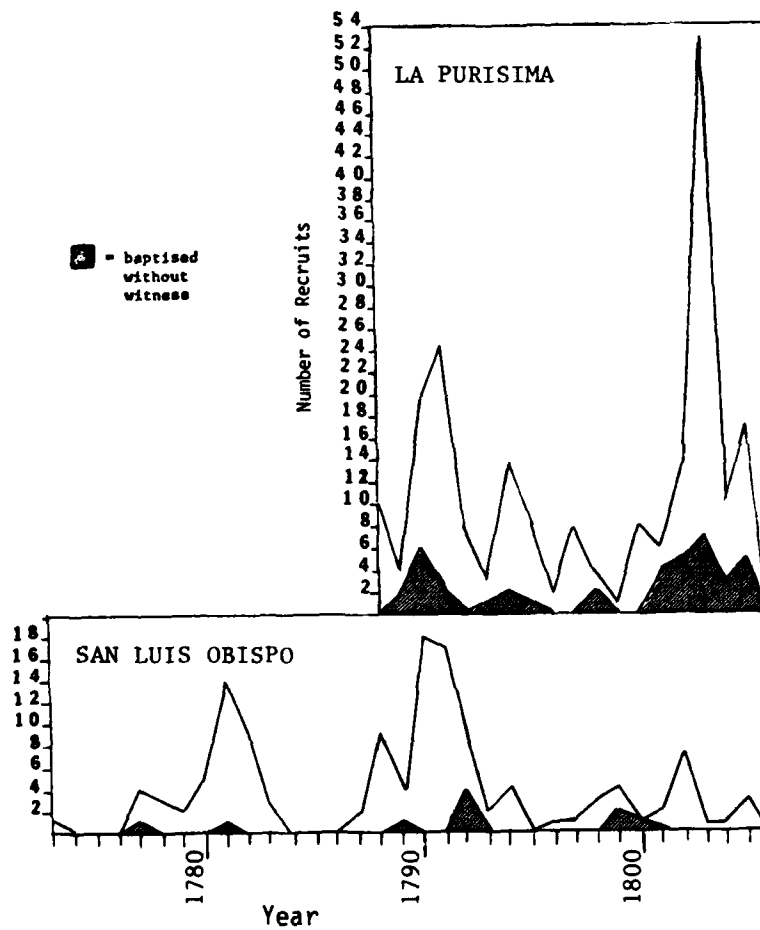
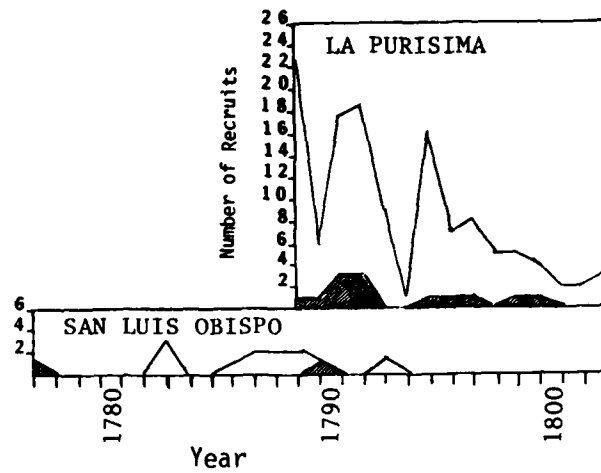


Figure 5. RECRUITMENT FROM STUDY AREA VILLAGES
 (Top: Recruitment from Nocto, Lompoc, and Sipuc;
 Bottom: Recruitment from Saxpil, Naucu, Ajuaps,
Estep, Lospe, and Atajes.)

TABLE 1. PATTERN OF RECRUITMENT BY VILLAGE AND YEAR AT SAN LUIS OBISPO MISSION (Continued)

Village	YEAR																				T			
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1				
Stemectatimi	1	2	1	2	3	4	1	1	1	2	11	6	10	5	1	3	2	3	4	6	3	12	83	P-2
Guasna					1	5	3	2	1	1	2	3	1	1	1	2		12	1	1		35	P-25, Y-1,8-1	
Lachicto							7	3	1	2	4	1	11	5	1	1	1	1	1	1		38	P-14	
Nucsuní		2	1	1	2	1															7			
Ajuaps	1		4	1	2	3	1	2		3	16	8	3		2	1	1	1	5		54	P-32		
Atajes										(1)						1	1	3			5	P-9		
Nauca							1	1		1	3	3	1	1	1						13	P-87		
Saxpil			2	1	6	6	2		6	1	1	4	5	1	1	3		1			40	P-59		
Lospe			1	3	4	3		3		2				1	1					18	P-14			
Nocto	1					3	1	4	1	1	1	1								13	P-59			
Chilimastus & Jalama						2		2	6		1	1				1				13	P-129			
Estacamo (Sisolop)						5	3	1	1	6	1	1		1						19	P-185			
Chmonimo										2	2	1	5	1	4		1	4		20	M-1			
Llecmoni											4	2		1		5	2			14				
Satajoyo	1	1	1	1		1			1	2	1	1	3	1	1	4	18	1		39	M-8			
Lososkiquhe										2		2				10	4	1		19	M-7			
Ljueque										4	1		1		3	2	8	1		19	M-21			
Sceele					1					8	1	2	2	1	1	2				17	M-4			

TABLE 1. PATTERN OF RECRUITMENT BY VILLAGE AND YEAR AT SAN LUIS OBISPO MISSION

Village	YEAR												T	Number of Baptisms at Other Missions					
	1	2	3	4	5	6	7	8	9	0	1	2							
Chano	1	7	8	4	10	5	2	1	7	2	1	1	1	3	1	2	1	1	56
Guejetmimu	4										1								5
Petpatsu	3	1	4	2	1		2	2				1		1	2	1			20
Gnosmu	3	4	5	4	6	1	2	1		1	2	1	1	6		2	2	1	6
Tipexpa	4		2			1									1			2	10
Sepjato & Pismu	3	18	19	17	10	7	5	8	4	1	2	2	2	2	4	2	1	1	4
Tsqieu	4	1		1	1	4	3	9	2	1	1		1	3	2	1		4	52
Chotcagua	5	3	1		1	3	2		1	1	2	2		1	1	1	1	6	33
Chetpu & Chotmele	2	4	4	3	5	6	3	1	1	2	3	2	2	1	2	1	2	1	52
Topomo	2	1	5																8
Tchena	3	1	2		2							4			3		1	4	20
Tez	1			1	1	1			1			4	1	2	3	2	1	3	25
Setjala	2	3	6	2	1						1		2		1	1		1	35
Tipu	1		1			1				1			2	4		3	1	1	23
Chimu & Ltue	2		1	1	4		2	1		1	1	1	2	8	2	3	3	1	76
Chojuale		1	1	2	2		2			2		1		1	1	1		1	26
Chiliquin	1	1	1	1	3	5	2					2	3	2	2	1	4	2	40
Chmoli	1			1	1	1						3		4	2	2	4		33

TABLE 2. PATTERN OF RECRUITMENT BY VILLAGE AND YEAR AT LA PURISIMA MISSION

[illegible]

to find good pastures and much good land, and a water ditch, which till April was better than that of Cota, and which further on turns out to be suitable for irrigation....

I cannot deny that if many ranchos are prejudicial to the missions, that of Reyes gave life to this one [Englehardt 1932a:24, 25].

The ranches of Reyes and Dominguez had reverted to mission control by 1810 and there were no non-mission ranches in or near the study area until the late 1830s.

On September 17, 1804 Santa Ynez Mission was founded upriver from La Purísima Mission. The Indians of the villages of Calahuasa, Jonjonata, Tegueps and Sotonocmu who had not previously been baptized at La Purísima or Santa Barbara were rapidly recruited by Santa Ynez Mission. On January 13, 1810 Payeras confirmed the thoroughness of recruitment in the vicinity of a Purisima Mission:

The few pagans who show themselves, although it is announced to them, the Gospel avails them not, because their homes according to information, are distant 25 to 30 leagues [Engelhardt 1932a:23].

In 1809, the Governor approved the construction of a chapel at San Miguelito, located near Avila Beach, a rancho of San Luis Mission (Engelhardt 1933:44). This rancho was probably referred to as San Miguel before the foundation of San Miguel Mission. Baptisms Lb 1332 and 1423 in 1795 and 1797 were of children of neophyte parents baptized at San Miguel and baptism Lb 1531 was of an old woman native of Gmoxmu at San Miguel. Mission San Luis Obispo also had a rancho at Santa Margarita where children were born of neophyte parents. The first such baptism was Lb 803 in 1788. Santa Margarita and San Miguelito were apparently the earliest ranchos or assistencias of San Luis Obispo Mission.

In 1814, Father Luís Martinez of San Luis Obispo Mission wrote his answers to a questionnaire of 1812. His answers are an important source of ethnographic data (Geiger 1976).

The baptism, burial, census, and marriage records of La Purisima and San Luis Obispo Missions indicate that there was relatively little movement of Indians between the missions prior to secularization in 1834. There were some who transferred between San Luis Obispo and La Purisima Missions and other adjacent missions but the majority of neophytes died at the same mission they were born at or recruited into.

By 1820, all the residents of native Chumash settlements west and south of the Castaic Lake area had been recruited into the missions. On February 21, 1824 neophytes from La Purísima, Santa Ynez, and Santa Barbara Missions attempted to regain some of their political power by taking a stand against the Mexican soldiers. At La Purísima the neophytes took the mission and allowed the soldiers of the guard to retreat to Santa Ynez. The Indians of

La Purísima Mission then fortified the mission against the expected attack by the Mexicans and sent messengers to heathen and Christian Indians elsewhere. Soldiers from Monterey arrived on March 16, 1824 and took the mission. Sixteen Indians were killed in the fight and many were wounded. Seven Indians were later executed because of the murder of four travelers at the beginning of the revolt. The Indians at La Purísima had armed themselves with 2 swivel guns, 16 muskets, 150 lances and an incalculable number of bows and arrows (Engelhardt 1932a:49-53).

An inventory of property associated with La Purísima Mission in 1835 listed the following ranchos and their values:

Todos Santos \$7,176.00; Guadalupe \$4,065.00; The Mission \$1,952.00; San Antonio \$1,418.00; Los Alamos \$1,185.00; Santa Lucia \$1,080.00; and San Pablo \$1,060.00 [Engelhardt 1932a:57].

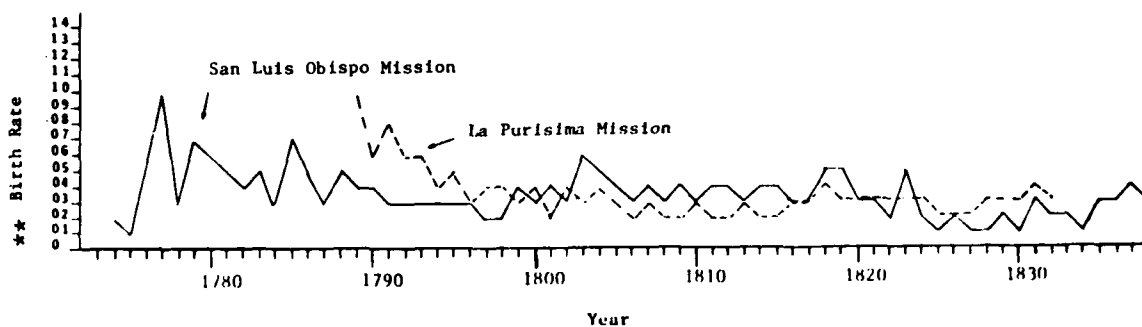
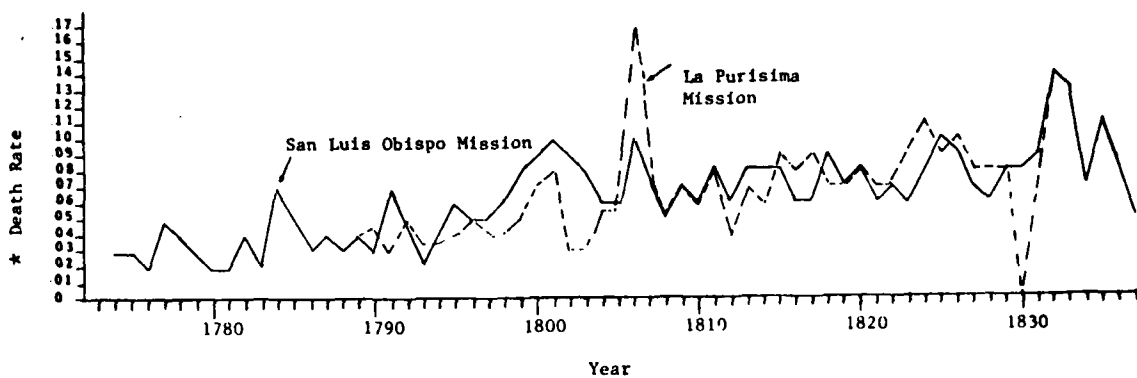
In April 1837 many ranchos were granted to non-Indians in the study area and its vicinity. The granting of these ranchos marked the beginning of settlement of the area by non-native people. This is reflected in the mission registers by a marked increase in entries of non-native people. Missions La Purísima and San Luis Obispo were both sold in 1845 (Engelhardt 1932a:64). These sales marked the end of the mission system in the study area. Priests at San Luis Obispo and Santa Ynez continued to maintain ecclesiastical records which included the Chumash who continued to live in the jurisdiction of the parish. The end of the mission system also correlated with an increase in mobility in California of the natives who were still living.

POPULATION

Knowledge of changes in population which occurred at the missions is important to the reconstruction of the populations of villages before mission recruitment. Because San Luis Obispo was the first Spanish mission established in Chumash territory, its registers offer unique insights into the history of birth and death rates during the early period of Spanish Colonization.

Figures 6 and 7 and Tables 3 and 4 indicate that during the mission period there was a decline in birth rate and an increase in death rate which led to a decrease in the native population. Figure 6 also indicates that the expected life span and potential reproductive success of Indians born at San Luis Obispo Mission also decreased. The history of disease associated with the colonization of California indicates that changes in the size of the native population were largely the result of diseases.

Mission burial records indicate that the earliest diseases resulted mainly in the deaths of children under two years of age. The burial register of San Luis Obispo Mission indicates that five children died in September 1775, seven children died in late June and early July of 1778, and four died in May, one in June and three in July of 1779. The first baptisms at Santa Clara



- * Approximate Mission death rate = $\frac{\text{Deaths in year (deaths of heathens baptised without witness who died within one year)}}{\text{Population at Mission at end of year + (deaths in year-non-Mission deaths)}}$
- ** Approximate Mission birth rate = $\frac{\text{Mission births}}{\text{Population at mission at end of preceding year}}$

Figure 6. BIRTH AND DEATH RATES: SAN LUIS OBISPO AND LA PURISIMA MISSIONS

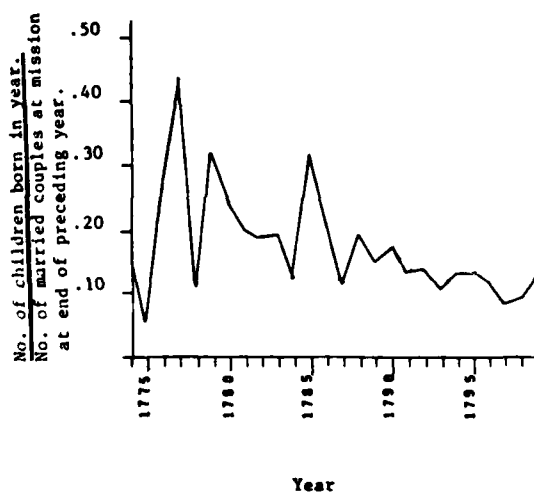


Figure 7a. FREQUENCY OF BIRTHS AT SAN LUIS OBISPO MISSION

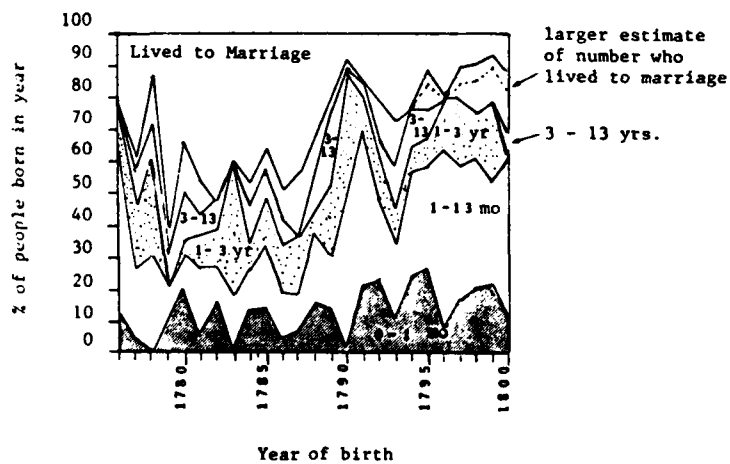


Figure 7b. LIFE EXPECTANCY OF CHILDREN BORN AT SAN LUIS OBISPO MISSION

Figure 7. BIRTH RATE AND LIFE EXPECTANCY AT SAN LUIS OBISPO MISSION

TABLE 3. SAN LUIS OBISPO BAPTISMS, DEATHS AND POPULATION

Year	Deaths										Heathens		Population			
	Baptism					Non-Chumash or Other Mission	SLO		Baptized Without Witness		Total from Reports	Total from Bapt & Registers	Birth Rate*	Birth Rate**	Death Rate***	
	Bapt. # End/Yr	# of Recruits	# of Mission Born	# of Other Non-Chumash	Burial # of End of Year		Child	Adult	Neophytes Buried of the Missions P. M.	Who Died Within One Year of Baptism						Total Neophytes
1772	1	1				1				1				.00	.00	.00
1773	41	40				1						40		.00	.00	.00
1774	95	51	1	2		3				1	4	88		.02	.17	.03
1775	146	49	1			6				2	6	132		.01	.06	.03
1776	216	60	7	3		20				4	8	191		.05	.27	.02
1777	280	44	20			37				5	17	238		.10	.43	.05
1778	334	46	7	1		50				1	12	279		.03	.11	.04
1779	402	47	20	1		65					12	334		.07	.32	.03
1780	477	54	20	1		79				4	11	397		.06	.24	.02
1781	528	31	19	1		92				2	11	436		.05	.20	.02
1782	585	38	19			113				3	21	472		.04	.18	.04
1783	625	15	23			124				3	11	499		.05	.09	.02
1784	645	4	15	1		160				1	35	483	484	.03	.12	.07
1785	700	18	36	1		187					27	510	492	.07	.32	.05
1786	738	12	26			203					16	522	524	.05	.21	.03
1787	769	12	16	3		227				3	24	536	531	.03	.12	.04
1788	843	48	26			246				1	19	591	582	.05	.19	.03
1789	877	6	23	5		270				1	22	598	578	.04	.15	.04
1790	924	20	25	2		292		2		1	22	621	599	.04	.17	.03
1791	1057	111	20	2		348		1			55	697	682	.03	.13	.07
1792	1157	75	23	2		392				5	44	751	736	.03	.14	.04
1793	1192	14	21			412				12	20	766	751	.03	.11	.02
1794	1282	61	25	4		447				1	35	817	803	.03	.13	.04
1795	1339	31	26			499			1	3	52	822	810	.03	.13	.06
1796	1400	35	25	1		554				8	55	827	814	.03	.12	.05
1797	1437	14	19	4		602		1		1	47	813	799	.02	.08	.05
1798	1486	28	20	1		658				4	56	805	792	.02	.09	.06
1799	1546	31	28	1		738				7	80	784	786	.04	.13	.08
1800	1599	28	25			814				3	77	760	724	.03	.02	.09
1801	1652	25	27	1		894				2	84	728	697	.04	.10	.10
1802	1734	59	23			962				3	70	717	699	.03	.09	.09
1803	2009	233	42			1033				4	72	920	824	.06	.05	.08
1804	2074	20	44	1		1091				2	62	922		.05	.06	.08
1805	2131	16	39			1128		2 (IM)		2	57	920	961	.04	.06	.10
1806	2161	5	24	1		1216		1 (IP)		2	88	861	830	.03	.10	.10
1807	2192		30	1		1280				2	66	825	795	.04	.08	.08

Birth Rate* = Births/Population of Preceeding Year.

Birth Rate** = Births/Married Couples end of Preceding Year.

Deaths/Population at End of Year plus Deaths.

TABLE 3. SAH LUIS OBISPO BAPTISMS, DEATHS AND POPULATION (Continued)

Year	Deaths										Population			
	Baptism					Heathens					Total			
	Bapt. # End/Yr	# of Recruits	# of Mission Born	# of Other Non- Chumash	Burial # of End of Year	Child	Adult	Non- Chumash or Other Mission	SLO Neophytes Buried of the Missions P. M.	Baptism of One Year of Heathens Without Witness	Total Deaths	Gain or Loss	Total from Bapt & Engel- hard Registers 1933	Birth Rate** Rate***
1808	2218	24	2		1324	20	23	1	1	44	-20	805	762	.03
1809	2246	28			1378	17	36	1	2	55	-27	778	739	.04
1810	2265	19			1420	18	25	(1M)	1	44	-25	753	711	.03
1811	2296	31			1475	21	34			56	-25	728	686	.04
1812	2325	29			1519	21	23			45	-16	712	677	.04
1813	2376	27	1		1579	25	35			60	-10	702	663	.03
1814	2403	26	1		1631	16	36			54	-28	674	638	.04
1815	2428	25			1682	24	26	1	1	52	-27	647	610	.04
1816	2447	18			1720	11	27		2	40	-21	626	592	.03
1817	2463	16			1757	18	19		1	38	-22	604	570	.03
1818	2489	26			1807	16	34		1	51	-25	579	546	.05
1819	2518	27	2		1845	20	18			38	-11	568	531	.05
1820	2537	18	1		1890	22	22	(1P)	1	46	-17	523	504	.03
1821	2551	13	1		1919	10	18	1	2	36	-25	498	467	.02
1822	2562	11			1955	13	23		1	31	-7	491	462	.05
1823	2588	24	2		1984	17	12		1	39	-28	463	423	.02
1824	2599	11			2023	18	19	2	1	44	-39	424	395	.01
1825	2606	5	2		2066	7	36		1	38	-32	392	361	.02
1826	2612	6			2103	10	27		1	27	-23	369	344	.01
1827	2616	4			2129	5	21		1	20	-16	353	328	.01
1828	2620	4			2149	5	15			26	-20	333	310	.02
1829	2627	6	1		2175	4	22	2		26	-22	311	283	.01
1830	2631	4			2203	4	22	(1P)	1	27	-18	293	265	.03
1831	2640	8			2230	4	22	(1M)		38	-34	259	231	.02
1832	2644	4			2268	3	35			30	-25	234	(206)	.02
1833	2649	5			2299	2	28			19	+59	293	(265)	.01
1834	2727	76	2		2318	4	15			40	+64	357	(329)	.03
1835	2831	95	9		2361	11	29	3		25	-13	344	(316)	.03
1836	2845	3	10	1	2388	9	17	1		15	-2	342	(314)	.04
1837	2859	1	12	1	2405	5	10	1	1	15				.05
1838	2873	9	5	5	2598	9	23	5(1P)	1					
1839	2885	2	6	4										
1840	2893	4	4	4										
1841	2910	5	11											
1842	2912	2	2	16										
1843	2930	7	16											
1844	2952	5	17											
1845	2971													

Birth Rate* = Births/Population of Preceding Year.
 Birth Rate** = Births/Married Couples end of Preceding Year.
 Death Rate*** = Deaths/Population at End of Year plus Deaths.

* 1809-1838
 ** 1839-1845
 *** 1846-1848

TABLE 4. LA PURISIMA MISSION, BAPTISMS, DEATHS AND POPULATION

Year	Baptisms			Deaths			Population			
	Bapt. Number End of Year	Number of Recruits	Number Mission Born	Burial Number End of Year	Razon & Other Mission	Heathen	Neophyte Deaths	Total Population From Reports Englehardt 1932a	Birth Rate X 100	Death Rate X 100
1788	96	91	4	1			0	95	0	0
1789	162	54	10	2		1	6	151	10.5	3.8
1790	308	135	7	2	2	3	13	278	4.6	4.5
1791	488	158	27	1	1	11	14	434	7.6	3.1
1792	598	82	28			10	25	510	6.5	4.7
1793	663	33	32			6	20	546	6.3	3.5
1794	804	121	19	1		3	23	656	3.5	3.4
1795	935	100	30	1	(1L)	11	31	743	4.6	4.0
1796	997	38	24			4	41	756	3.2	5.1
1797	1132	107	28			5	35	842	3.7	4.0
1798	1229	59	38			4	37	920	4.5	3.9
1799	1301	39	31	2		6	51	937	3.4	5.2
1800	1380	37	41		1+(1L)	8	74	961	4.4	7.1
1801	1472	68	24		(2L)	12	82	956	2.5	7.9
1802	1581	76	34		(1L)	7	33	1028	3.6	3.1
1803	2033	414	35	1	(1L)	5	47	1436	3.4	3.2
1804	2214	133	51	2	(2L)	10	85	1520	3.6	5.3
1805	2328	61	49	2	1+(1L)	2	89	1561	3.2	5.4
1806	2360	2	29	1			220	1166	1.9	15.9
1807	2394	1	33		2		86	1124	2.8	7.1
1808	2425	6	23		(1L)		61	1084	2.0	5.3
1809	2453	1	27				73	1031	2.5	6.6
1810	2495	12	30				69	1020	2.9	6.3
1811	2534	13	24		(1L)		(86)	978	2.4	8.0
1812	2595	38	22		(1L)		(43)	999	2.2	4.1
1813	2680	58	26				(75)	1010	2.6	6.9
1814	2729	16	29		(1L)		(67)	982	2.9	6.3
1815	2848	90	28	1	(1L)		(89)	1019	2.7	8.0
1816	2922	37	35	1			(79)	1018	3.4	7.2
1817	2956	1	32	1	(1L)		(90)	958	3.1	8.6
1818	2992		35	1	(1L)		(68)	937	3.7	6.8
1819	3023	1	26	3			(66)	888	2.8	6.9
1820	3046		23		(1L)		(72)	840	2.6	7.8

TABLE 4. LA PURISIMA MISSION, BAPTISMS, DEATHS AND POPULATION (Continued)

Year	Baptisms			Deaths			Population		
	Bapt. Number End of Year	Number of Recruits	Number Mission Born	Number Razon	Burial Number End of Year	Razon & Other Mission	Heathen	Neophyte Deaths	Total Population From Reports Englehardt 1932a
1821	3075		28	1	2113	(2L)		(57)	808
1822	3099		24		2172			(59)	764
1823	3121		20	2	2243	(1L)		(70)	722
1824	3140		18	1	2328	(1L)		(84)	662
1825	3163		13		2390	(1L)		(61)	532
1826	3173		9	1	2446	(1L)		(56)	521
1827	3183		9	1	2486	(1L)		(40)	471
1828	3199		14	1	2527			(41)	445
1829	3213	1	14		2561			(34)	406
1830	3224		10	1	2563			(2)	413
1831	3244	5	15		2578***	(1L)		(38)	404
1832	3255	1	10		2609			(59)	372
1833	3266		11		2658			(49)	(334)
1834	3325		9	1	2688			(30)	(362)
1835	3334	8	1		2732			(44)	(329)
1836	3341	1	6		2760			(28)	(308)
1837	3347		6		2781			(21)	(293)
1838	3350		3		2805			(24)	(272)
1839	3357		7		2821			(16)	(263)*
1840	3361		3		2839			(18)	(248)
1841	3364		3		2860			(21)	(230)
1842					2880			(20)	
1843					2894			(14)	
1844					2964			(70)	
1845			33		2972			(8)	
1846					2973			(1)	
1847					2976			(3)	
1848					2979			(3)	
1849					2989			(10)	
1850	3397				2995			(6)	(128)

*Engelhart 1932a: July 25, 1839 122 Indians at La Purisima Mission plus 47 freed at Los Alamos = 169
 **2578 + (2525-2549)

Mission in 1777 were children who were said to be in danger of dying from a flu epidemic (Bolton 1926:4, 161). These baptisms took place between June 6-21. At Carmel Mission, 15 deaths occurred in June 1775 and 10 in February and March of 1777 (Milliken 1981). The earliest epidemics apparently did not result in the deaths of adults. In late August and early November of 1784, 13 children and adults died at San Luis Obispo Mission. This was the first time that many adults died within a month at San Luis Obispo. Pena mentioned an epidemic at Santa Clara Mission which he said caused the death of a neophyte he was accused of beating to death in July of 1784. When writing in 1786, he said the epidemic had not ceased in the last two years and had killed many neophytes and heathens. The symptoms described were high fever and headaches (A.G.N. Provincias Internas, 1(6):ff 53 front; Kenneally 1965:1:111, 114). The epidemic in 1784 was the only epidemic which resulted in the deaths of adults at San Luis Obispo prior to 1791. Further research is necessary to determine whether there were epidemics in 1784 at other missions, and whether there is any mention of the type of disease involved.

Between June 11 and 28, 1786 six children died at San Luis Obispo Mission, apparently the result of an epidemic. After 1790, the number of mission born children dying at the mission before the age of one doubled and usually was in excess of half of the children born. At the same time, there was also a decrease in the number of children born to married couples at the mission (Figure 7). Perhaps these decreases in birth rates and infant survival rates were related to the beginning of endemic syphilis. Concerning disease in New California, Longinos Martinez had observed:

No endemic disease has been noted, Syphilis is the only one that makes rapid headway among the Indians, more than among the settlers [Simpson 1939:32].

On February 26, 1791, Fages wrote concerning the need to use foresight in controlling the growth of syphilis which was beginning to infest the missions (CA 6:155-156). Governor Borica in his report for the year 1793-1794 mentioned that there was much syphilis in the missions. Sherburne Cook noted that from this point on few statements of health conditions failed to mention syphilis (Cook 1976:26). On August 27, 1795 Arrilaga wrote to Borica that the progress of syphilis in California was comparable to that in Baja California. An observation made in a reply to an 1811 questionnaire indicates that priests saw a relationship between syphilis and deaths of children:

They are permeated to the marrow of their bones with venereal disease such that many of the newly born show immediately this, the only patrimony they receive from their parents, and for which reason three-quarters of the infants die in their first or second year, and of the other quarter which survives, most fail to reach their twenty-fifth year [Cook 1976:26].

Responses to the 1812 questionnaire by the fathers of Santa Barbara and San Luis Obispo Missions indicate that the priests at these missions believed there was a relationship between syphilis and the decline of native population. Father Olbes of Santa Barbara wrote:

The sicknesses found among these Indians are those common to all mankind, but the most pernicious and the one that has afflicted them most here for some years is syphilis. All are infected with it for they see no objection to marrying another infected with it. As a result, births are few and deaths many so that the number of deaths exceeds births by three to one [Geiger 1976:74].

Father Luis Martinez of San Luis Obispo wrote:

They also make use of hot baths to cure the itch and venereal epidemics, an infirmity with which generally all the Indians are infected to such an extent that any other illness during the various stages of the year kills them. Hence it is to my grief and to all who behold their unhappy fate that there are more deaths than births [Geiger 1976:75].

At Carmel Mission, 40 adult men and women died in an epidemic which spared children and Europeans in 1790, and in 1792 another epidemic took 40 children (Milliken 1981:40).

At San Luis Obispo Mission, there were many deaths of adults in the early part of 1791 with a peak in May. There were also many deaths during 1792 followed by few deaths in 1793. Between February and August of 1795 there were many deaths of infants at San Luis Obispo.

The census figures for men and women given in the annual reports of the missionaries of San Luis Obispo Mission indicates that after 1796, when reports of numbers of adult men and women were first given, the death rate of women was greater than the of men (Figure 8) (Engelhardt 1933:157). Further analysis of the death register will allow a determination of the age at which women or girls were dying at higher frequency than men or boys. By 1833, over twice as many men as women were living at San Luis Obispo Mission.

At La Purísima Mission, there was a more rapid rate of decrease in women compared to men between the years 1804-1810. After this period, the history of relative frequency of death was more complicated than at San Luis Obispo (Figure 9).

In 1797, Goycochea of the Santa Barbara Presidio reported "many cases of typhoid and pneumonia...many have died of consumption (tuberculosis), which misfortune is very common and principally among the Indians" (Cook 1976:21).

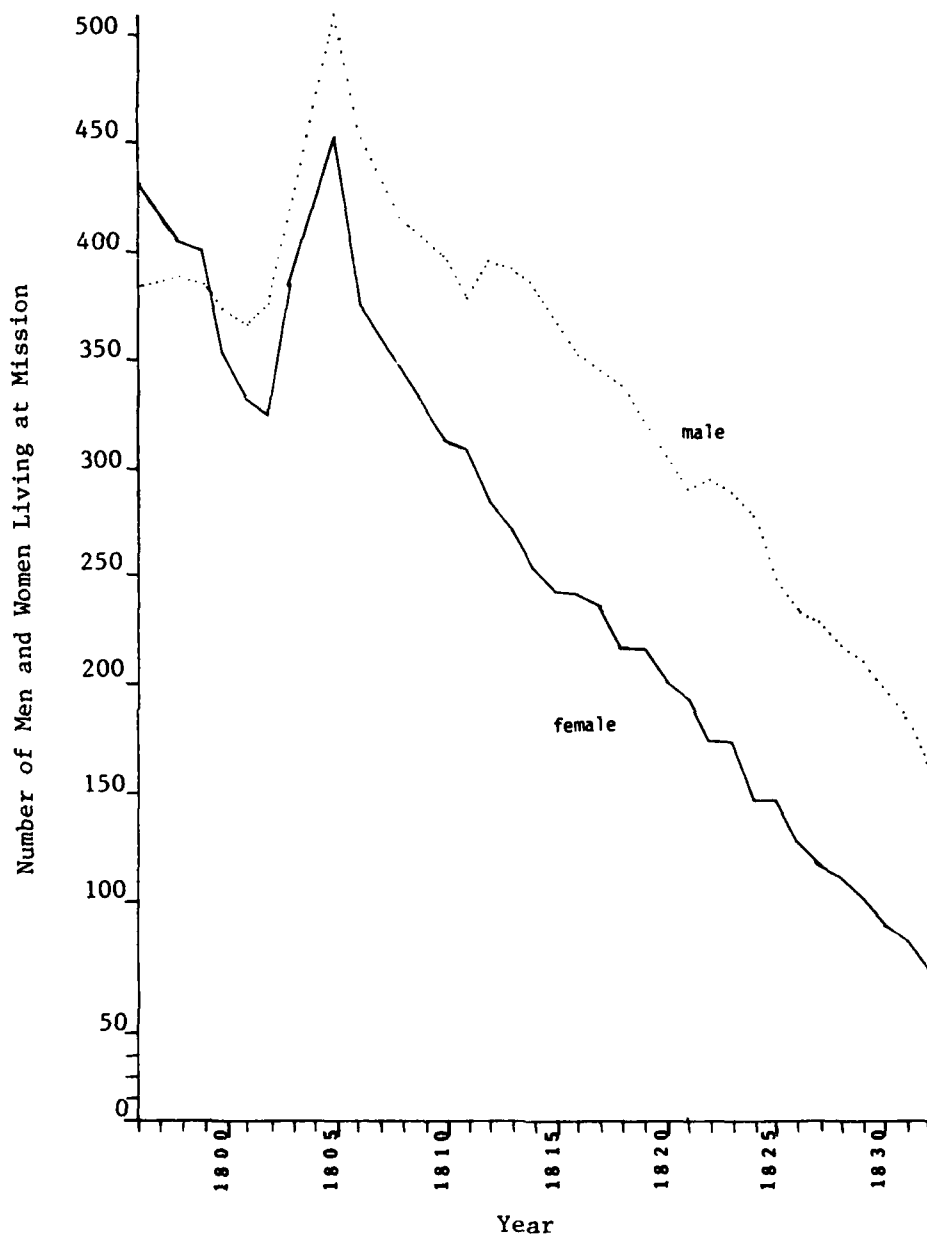


Figure 8. NUMBER OF MEN AND WOMEN LIVING AT
SAN LUIS OBISPO MISSION, 1796-1832
(Based on data from Engelhardt 1933.)

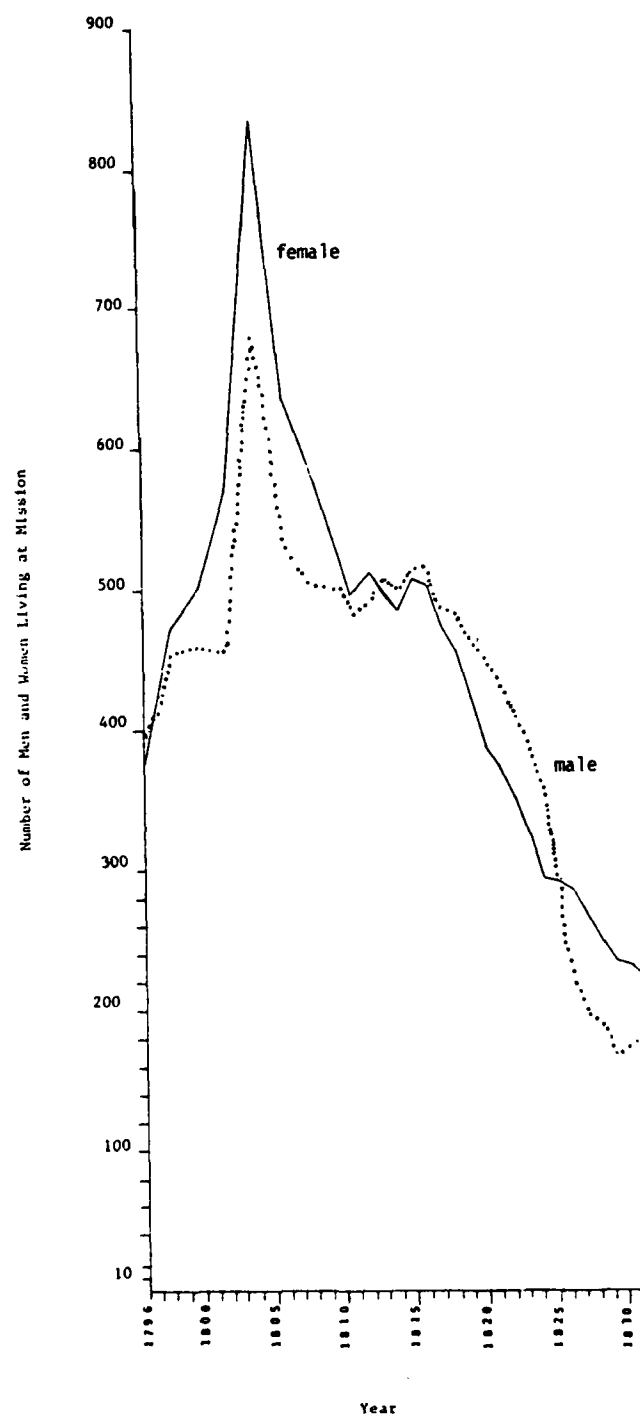


Figure 9. MEN AND WOMEN LIVING AT LA PURISIMA MISSION
1796-1832
(Based on data from Engelhardt 1932a:129)

On February 11, 1798, the governor wrote to Goycochea at Santa Barbara concerning the introduction of a flu epidemic among Christian Indians, heathen Indians, and Spaniards. It was said to cause some to have earaches, others to have chest pains. The epidemic had not resulted in fatalities (CA 24:434). Father Lasuen, the president of the missions, was afflicted with this flu while staying at San Buenaventura Mission. On April 14, 1798 he wrote:

During the past 20 or more days, I have been more or else confined to my room with a troublesome cold or influenza. It is an epidemic that is widespread in this department and in Lower California. It is accompanied with painful symptoms, and in the case of some with, severe prostration [Kenneally 1965:2:77].

The epidemic was reported at San Luis Rey Mission in May (CA 24:536).

It appears that syphilis became an endemic disease of major proportions during the early 1790s. Tuberculosis and other diseases such as typhoid and pneumonia were first reported in 1797. These diseases were probably the cause of the increase in death rate which began in 1797 at San Luis Obispo and in 1798 at La Purísima and culminated in 1801 at both missions. Tuberculosis and pneumonia were probably the causes of the epidemics of dolor de costado described in the Chumash area as occurring in 1801 and from San Luis Obispo to Carmel in 1802.

In 1803, Father Tapis of Santa Barbara Mission described an April 1801 incident in which Indians from the Cuyama Valley attacked the village of Eljman (two leagues east of Tegueps). He said:

He killed five persons and wounded two others, solely because the Gentiles of Eljman were relatives or friends of Temiacuat the chief of the Cuyama Rancheria belonging to Dos Pueblos on the seashore, whom they regarded as the author of the epidemic of the dolor de costado, which at that time took the lives of many Indians [Engelhardt 1932a:7].

This statement indicates that there were people dying of the dolor de costado epidemic at native villages, as well as at the missions.

At Carmel (San Carlos) Mission, one-fifth of the population died from the dolor de costado epidemic in 1802; its greatest impact there was on the adult population (Milliken 1981:41). Cook indicates that at many missions children were most often victims (Cook 1976:18). Cook notes that the disease was variously described as "fuertas dolores de cabeza," "cerramiento de garganta," "pulmonia y dolor de costado," "dolor de costado," or "fuertes calenturas, toz y dolores de cabeza." He concluded that pneumonia and apparently diphtheria (cerramiento de garganta) were indicated (Cook 1976:19). Lasuen observed that the 1802 epidemic had run its course at Soledad San Carlos, San Juan Bautista and Santa Cruz missions by March 30,

and that it had not spread farther north. The epidemic apparently began in the beginning of November 1800 at San Gabriel Mission (Kenneally 1965:2: 176, 178, 264).

On May 10, 1805 José Benítez reported on illness he observed at Monterey and other missions he had inspected by order of the Viceroy. He observed:

I saw several dysentery cases at only one mission, and at the others syphilis was seen frequently and in high grade. No method is able to determine what is capable of saving the natives from the diseases which they suffer. These diseases result from causes which are inevitable or voluntary. The first are: great cold, nudity, bad water, insufficient vegetables, and poorly prepared meat. The others are: sexual disorders, mixing with infected people, and the natural abandon of some people who are yet little civilized. In cases of illness, they fear rational medicines and only use the quack preparation of their native doctors [CA 12:62].

In 1806 a measles epidemic occurred which involved all or most of the missions. Between February 28 and March 19, 88 neophytes died at La Purísima Mission, and in that year, 220 neophytes died at La Purísima. Between March 15 and April 11, 18 neophytes died at San Luis Obispo and in that year, 88 neophytes died. The measles epidemic resulted in a higher death rate for 1806 than any preceeding year at both San Luis Obispo and La Purísima. Cook has described its impact at other missions (1976:19).

The answers to the 1812 questionnaire indicate that syphilis, tuberculosis, and dysentery were the diseases which were most chronic in the years 1813-1814 at most California Missions (Geiger 1976:71-80). This condition had apparently continued from the mid-1790s at San Luis Obispo and La Purísima Missions. The constantly high death rates at both La Purísima and San Luis Obispo following the 1806 measles epidemic were apparently largely due to endemic syphilis, tuberculosis, and dysentery.

In 1832 there was an epidemic at both San Luis Obispo and La Purísima Missions. In the last three days of the year, 15 adults were buried at San Luis Obispo. Burial entries Ld 2252 and 2253 give the cause of death as "enferma de cataro (Caiticuro)" -- possibly a flu. The account book for San Luis Obispo also mentions the deaths of Indians ill from a "peste pulmonatica" under the date December 31.

Smallpox and malaria may have contributed to the high death rates of 1832 and 1833 at La Purísima and San Luis Obispo Missions (Cook 1939, 1955). Smallpox resulted in many deaths at La Purísima between July and November of 1844 (Engelhardt 1932a:87).

In summary, it appears that prior to 1783 most deaths from disease were those of children who were apparently dying from flu epidemics. In 1783, an epidemic, possibly a flu, resulted in the deaths of some adults. By 1791, syphilis had established itself and by 1794 was endemic at La Purísima and

San Luis Obispo Missions. During the latter part of the 1790s, tuberculosis and dysentery were well established. In 1806, a measles epidemic resulted in many deaths. By this time, the Chumash who had lived in the study area were all living at the missions. Data concerning the Indians baptized from study area villages will now be examined to determine if the people living outside the missions had been subject to the same diseases as those living at the missions.

Figure 10a summarizes data concerning the years of birth of people who were recruited from the study area. Figure 10b indicates the pattern of recruitment by sex and age categories of the same people. Analysis of both figures suggest that the history of disease at native villages in the study area was similar to that of the mission. There is also an indication that women were more apt to live to old age than were men under native conditions.

Figure 10a would represent age pyramids if everyone had been baptized at the same time. Because people were not all baptized at once, there were non-baptized people dying at native villages who were not recorded in the mission registers. There were also children born after the baptism and deaths of earlier converts from the same village. Figure 10b indicates that only a few children were baptized after 1792; Figure 10a also indicates that few people born after 1790 were baptized from native villages. This is consistent with observed decreases in the birth rate and increases in deaths of children under two years old at the missions, and indicates that syphilis was probably endemic at native villages as well as the missions. Figure 10a indicates that more people were baptized born in the years 1765-1769 than were born in the years 1775-1779. This deviation from an age pyramid is probably the result of flu epidemics which killed many of the children during the first two decades of Spanish colonization.

Figure 10b indicates that most early baptisms from study area villages were of young people and that most old people were baptized after 1791. An estimate of the minimum expected population of study area villages can be made using the year 1789 as the base of the age pyramid since many people baptized who were born during earlier years were alive at the end of 1789. The 1789 population estimate can then be used to make a minimum estimate of the 1769 population. The 1789 population can be assumed to have an age and sex composition similar to the 1769 population, with the exception of a decrease in survival of young children due to introduced diseases and the deaths of some adults from introduced diseases. The maintenance of a constant or a growing population requires that more people enter each age interval than leave the interval. Under normal conditions, more people are expected to be living in successively younger age groups. Figure 10 suggests that significantly more people were alive in 1769 than were baptized from native villages. Comparison with estimates made by members of the 1769 Portola expedition also indicates that the Chumash population was larger in 1769 than in 1789.

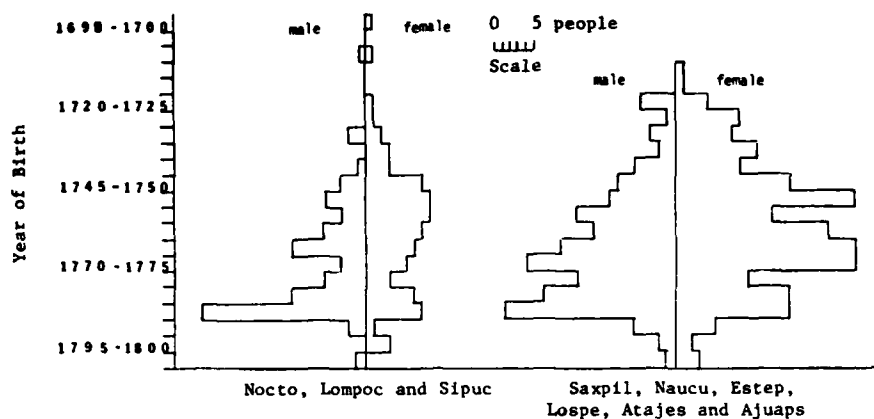


Figure 10a. YEARS OF BIRTH BY SEX OF PEOPLE BAPTIZED AS NATIVES OF THE STUDY AREA

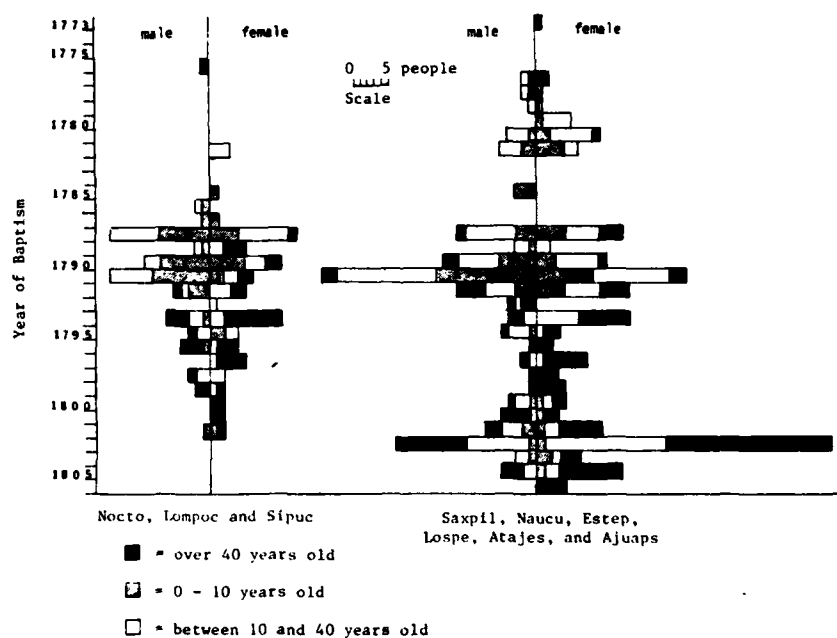


Figure 10b. PATTERN OF RECRUITMENT FROM STUDY AREA VILLAGES

Figure 10. POPULATION CHARACTERISTICS OF RECRUITS FROM STUDY AREA

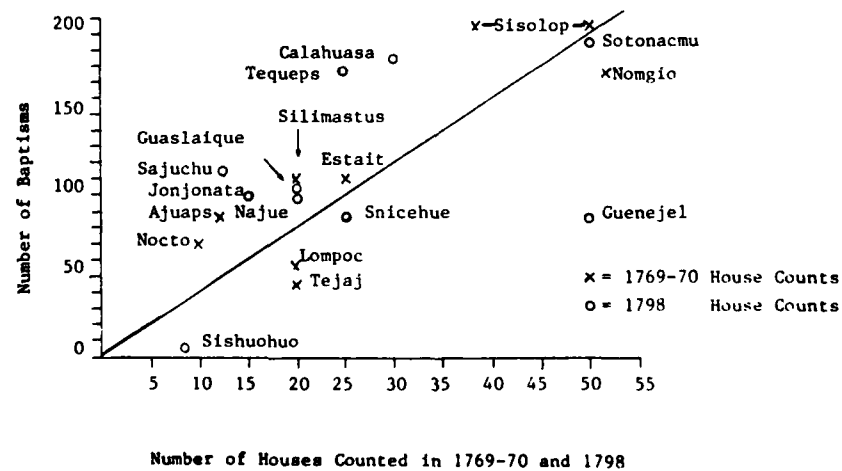
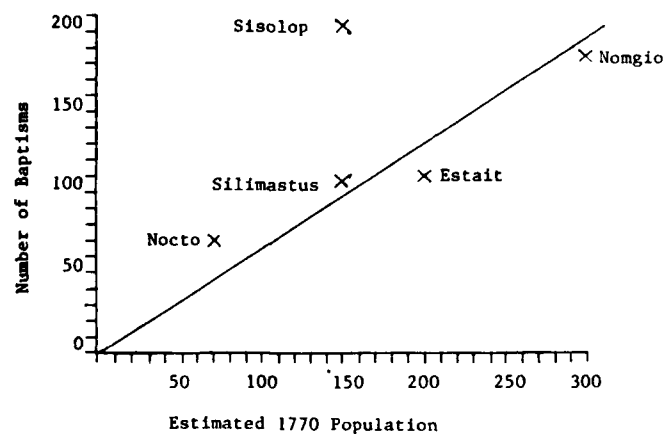
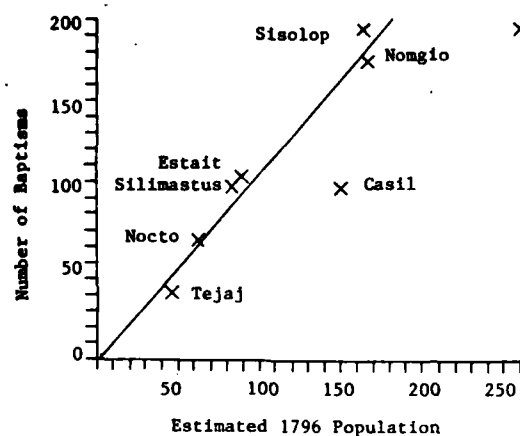


Figure 11. COMPARISON OF NUMBERS OF BAPTISMS WITH OTHER MEASURES OF POPULATION SIZE

The diaries of the Portolá expedition, a census by Goycochea of the Santa Barbara Channel villages in 1796, and a 1798 count of houses at villages in the vicinity of the planned Santa Ynez Mission provide information in addition to mission registers concerning sizes of villages in the vicinity of the study area (Figure 11).

The Portolá expedition diaries of Father Juan Crespí provide data concerning the population of three of the study area villages: Nocto, Lompoc and Ajuaps. Crespí described Nocto as having 60 or 70 people and later as having about 100 people. Costansó and Portolá counted 60 people. Crespí and Costansó both counted ten houses (Brown 1967:16-17). Lompoc was described as having 20 houses and Ajuaps was described as having 12 houses in 1770 (Brown n.d.:49, 50). Forty to 50 people were also counted in the San Antonio terrace region at a pool called La Graciosa in 1769 (Bolton 1926).

Tables 5a and 5b summarize data concerning populations of villages adjacent to the study area. Figure 11 indicates that there are no simple relationships between the different measures of village size. The 1796 population estimate was computed by adding the 1796 Goycochea village census to the numbers of natives of the villages living at the mission at the beginning of 1796. Some people who were natives of villages were living at other villages with spouses or other relatives. In the case of Casil and Achi, Brown notes that the villages were described as having many resident mountain Indians who came from the Santa Ynez Valley (Brown 1967:53). The plot of 1796 population to baptisms of natives indicates that excepting Casil and Achi there is a close linear relationship between these two measures of village size.

The relationship between baptisms and 1769 estimates is fairly close except for the village of Sisolop. Concerning Sisolop, Brown noted that the one 1769 population estimate was probably too low.

Among these is the position of 3, the Cojo, whose baptisms (including those born before 1771, and its 1796 population as well) seem too many for a single recorded estimate of about 150 persons in 1769. Since the same village, compared to other towns, apparently also had more houses and canoes in 1769-70 than the estimate of population would suggest, it is possible that the 1769 population was indeed higher than Gaspar de Portolá thought; a figure of 220 to 250 would bring it into line with all other measures [Brown 1967:56].

The 1782 Pantoja map of the village of Sisolop shows 12 house symbols near the location of SBa-541 (Cojo Nuevo), and three groups of houses composed of 6, 9 and 9 houses near the mouth of Cañada del Cojo (sites SBa-1503, 1523 and 546 south). Perhaps Portolá counted only a portion of the total settlement of Sisolop, which was apparently relatively dispersed (Brown 1967:90).

Table 5a. DATA CONCERNING THE POPULATION OF WESTERN CHANNEL AND STUDY AREA VILLAGES
(See Brown 1967 - corrected by addition of San Luis Obispo Baptisms)

Village	Portola Expedition Estimates		At Village in 1796 Goycochea Census	Living at Mission in 1796 Native of Village	Total Living in 1796	Percent of 1770 Population	Total Baptisms of Natives of Village
	Crespi	Others					
Nocto	60-70; 100	60	12	49	61	84.7	72
Silimastus	150	200-250	12	75	87	58.0	109
Sislop		150	72	94	166	110.7	205
Tejaj		20	30	17	47		43
Estait	100, 200+	130, 200	69	18	87	43.5	110
Hongio	300	52	99	67	(166)	55.3	184
Achi] 400	400,800 >	{ 250	(12)	(261)	} 102.8	204*
Castil			{ 142	(8)	(150)		108*
Lompoc		20					57
Ajuaps		12					86

* Brown 1967:53 - mountain Indians at villages.

Table 5b. DATA CONCERNING POPULATION ESTIMATES OF 1798
VILLAGES IN VICINITY OF STUDY AREA

Village	1798 House Count	Population Estimate Houses x 4	Baptised Before 1798	Baptised After 1798	Total Baptisms	Percent Before 1798
Tegueps	25	100	41	138	179	22.9
Aquitsumu	20	80	8	91	99	8.1
Calahuasa	30	120	24	160	184	13.0
Najue	20	80	52	53	105	49.5
Sajuchu	12	48	85	32	117	72.6
Jonjonata	15	60	36	62	98	37.1
Sontonocmu	50	200	32	161	193	16.6
Guasaliqne	20	80	32	67	99	32.3
Snicehue	25	100	9	77	86	10.5
Sishuahuo	8	32		4	4	0
Guenejel	50	200		88	88	0

The relationship between house counts and number of baptisms is fairly close for villages for which there are also 1769 population estimates. The villages of Nocto and Ajuaps had fewer than the expected number of houses and Lompoc and Tejai more than the expected number. Perhaps Lompoc and Tejai lost population through migration, and Nocto and Ajuaps gained population through immigration after 1769. The 1798 Tapis house counts were made at a time when as high as 73% of the population had been baptized in the case of Sajuchu, while in the case of Guenejel, no one had been baptized. It appears that in the cases in which many of the people native to a village had been baptized, their houses were no longer standing or they were not counted by Tapis. In cases in which few people were baptized before the count, it appears that many of the people who lived at these villages died before baptism or were migrants native to other villages. Tapis estimated that four people lived in each house in 1798 (Engelhardt 1932b:4).

Table 6 presents a listing of study area villages in order of decreasing percentage of total baptized people born before 1770. One explanation of the differences between villages in frequency of people recruited born before 1770 is that migration between villages occurred after 1770 with some villages losing population and other villages gaining population as a result of these movements. This may explain the discrepancies between 1770 house counts and numbers of native baptisms from Lompoc, Nocto, and Ajuaps. Choices in routes for roads by the Spanish may explain some of these changes. It is probable that villages such as Ajuaps and Nocto grew even under conditions of regional population decrease.

Figure 9a indicates that there were more boys than girls and more old women than old men.

The Chumash apparently practiced both abortion and infanticide. In 1794, Father Lasuen observed, concerning the failure of the Indians at the California missions to reproduce;

This is not the case every year, but it holds for most of them, and this can be due both to their dominant vice of incontinence, and especially in the entire Channel region from Santa Barbara to San Luis, to their inhuman and widespread practice of voluntary abortion, or on the part the mother, of suffocating their newly born children [Kenneally 1965:2:378].

The practice of infanticide may explain the presence of more boys than girls. Warfare may likewise explain the survival of more women than men to old age.

NATIVE SETTLEMENTS

Information concerning study area villages and villages with ties to study area villages has been compiled here. The data for study area villages are more complete than for surrounding villages. Villages are discussed in eight

TABLE 6. DATA CONCERNING POPULATION OF STUDY AREA VILLAGES

Study Area Village	Total Baptisms	Born Before		Number of Houses 1769-1770	Percent Born		Percent Born 1790-1800
		Number	Percent		1770-1780	1780-1790	
Atajes	14	10	71		14	7	0 or 7
Lospe	32	22	69		18	12	0
Lompoc	57	37	65	20	7	26	2
Nucsunf	8	5	62		38	0	0
Saxpil	99	58	59		18	19	4
Estep	17	9	53		24	12	6
Naucu	100	52	52		18	23	4
Nocto	72	35	49	10	11	32	4
Ajuaps	86	41	48	12	17	21	6
Sipuc	14	6	43		14	29	14

groups, each group composed of villages that were contiguous. The first group is the study area. The rationale for this grouping was discussed in the introduction. The other groups are organized from south to north. The groups are arbitrarily defined although the villages within each group were closely related to each other. The groups are:

- Group A - Study Area
- Group B - Santa Barbara Channel
- Group C - Western Santa Ynez Valley Drainage
- Group D - Los Alamos Creek, Foxen Canyon and Western Santa Maria River Drainage
- Group E - Cuyama-Sisquoc River Drainages - Villages east of Group D
- Group F - Guasna-Arroyo Grande Drainages
- Group G - San Luis Obispo (Buchon) Bay and Vicinity
- Group H - North of San Luis Obispo

Table 7 provides an alphabetical index to the villages referred to in the genealogical diagrams and text. The index indicates the references to the village in the genealogical charts except in the case of study area villages which are referenced in the key to the genealogical charts. Figure 1 indicates the locations of most villages mentioned in this report.

GROUP A: STUDY AREA VILLAGES

(Listed in the order in which they are listed
in the La Purísima 1814 padron)

Nocto

Spelling Variants: Lb 565 Noto. Lb 572 Nocto, Lb 681 Nocto, Lb 750 Nucto, Lb 786 Nogto, Lc 715 Lnocto.

Spanish Equivalent: Lb 777 Pedernales = Lc 683 Nocto; Pp 1814:23, 114 Nocto o Pedernales.

Etymology: Nogto, onogto = P. "eel" (Applegate 1975).

Location: Spanish diaries indicate that the village of Pedernales was located along Cañada Agua Viva (today's Wild Horse Canyon) (Brown 1967:16).

Harrington (1912-22) recorded Pedernales as the equivalent of 'anokto.

Archaeological Site(s): CA-SBa-210 and -552 have both produced evidence of occupation during the early period of Spanish colonization and are identified as the site of Nocto.

Historic Descriptions: On August 28, 1769, Crespí observed:

...and arrived at the camping place, which is at a spring of about one naranja of good water. Near it there is a small village of about seventy souls, living in ten poor houses. These people seemed to us to be a little reserved, although they treated us with the same friendliness as the others... In this village the soldiers gathered good flints for their weapons; for this reason they named it Los Pedernales [Bolton 1926:163-164].

TABLE 7. INDEX TO VILLAGES MENTIONED IN REPORT AND/OR ON GENEALOGICAL CHARTS

Group	Village Name	Genealogical Diagrams
B	Achi (P) Sisuchi (B)	Sipuc B p. 4, Sipuc C p. 20, Lospe C p. 26, Naucu B p. 37, Nocto E p. 60, Nocto E p. 61
E	Ahuam (P), Jahuomhemha (L)	Sipuc C p. 13, Stenectatimi p. 64
A	Ajuaps (P), Tgmops (L)	See Key to Genealogical Diagrams
A?	Apé (P)	Saxpil R p. 34
C	Aquitzumu (P)	Sipuc B p. 4
E	Asaju (P), Tzo (L)	Ajuaps C p. 46
A	Atajes (P), Setjayya (L)	See Key to Genealogy Charts
C	Calahuasa (P, I)	Sipuc C p. 10, 20; Naucu C p. 38
B	Casil (B)	Sisolop p. 66
G	Chano (L)	Lospe A p. 25, Saxpil P p. 32, Atajes C p. 45, Miguel p. 63
H	Chenna	Ajuaps O p. 50, Nucsuní C p. 61
H	Chetpu (L)	Sipuc C p. 15, 17, Saxpil N p. 32, Ajuaps O p. 50, 51, 52
F	Chiliquini	Saxpil N p. 32, Naucu P p. 41, Atajes A p. 44, Nucsuní B p. 51, Buchon p. 62
H	Chimnu	Sipuc C p. 17, Ajuaps O p. 51, Stenectatimi p. 64
F	Chmoli	Atajes A pp. 43, 44, Atajes C p. 45
E	Chojuale	Ajuaps O pp. 50, 51, 52, Buchon p. 62
H	Chmonimo (L)	Ajuaps H p. 48, Miguel p. 63
H	Chotcagua (L)	Sipuc C p. 16
H	Chotmelc (L)	Ajuaps O p. 52
H	Chulucucunach (L)	Ajuaps O p. 51
B	Estait (P)	Sipuc C pp. 12, 14, 19, Sipuc D p. 21, Saxpil D p. 28, Saxpil K p. 30, Saxpil L p. 30, Lompoc B p. 56, Nocto B p. 58, Nocto K p. 61, Sislop p. 66
A	Estep (P), Spstípu (L)	See Key to Genealogy Charts
G	Gmoxmu (L)	Sipuc C p. 17, Ajuaps O p. 50, 51, Nucsuní A p. 61, Miguel p. 63
E	Geguep (P)	Saxpil A p. 28, Naucu N p. 41
D	Guasalaíque (P, L)	Sipuc B p. 3, Sipuc C pp. 13, 17, Sipuc D p. 21, Saxpil, A p. 25, Naucu A p. 36, Naucu F p. 39, Naucu N p. 41, Lompoc A p. 55, Lompoc H p. 57
F	Guasna	Sipuc C p. 15, Saxpil G p. 29, Naucu A p. 36, Naucu J p. 39, Ajuaps B p. 46, Buchon p. 62,
G	Guegetimímu	Ajuaps O p. 50, Miguel p. 63
E	Guenejeí (P)	Sipuc B p. 3, 4, 5, Sipuc C p. 13, 17, Naucu H p. 39, Ajuaps A p. 46, Ajuaps C p. 46, Ajuaps M p. 49, Sjalihuilimu p. 69
C	Jalana (P)	Sipuc C p. 8, 9, 14, Sipuc D p. 22, Lompoc E p. 57, Nocto E p. 60
C	Jonjonata (P) - Extaysuptuí (L)	Sipuc C p. 9, Saxpil C p. 25
D	Laxicto (L), Nipomo (P)	Sipuc C p. 15, 17, 20, Saxpil U p. 34, Saxpil Y p. 35, Naucu O p. 42, Atajes A p. 44, Atajes B p. 44, Ajuaps I p. 48, Ajuaps K p. 49, Ajuaps L p. 49, Buchon p. 62, Laxicto p. 65
E	Lisahuato (P), Secto (L)	Naucu H p. 39, Ajuaps C p. 46

TABLE 7. INDEX TO VILLAGES MENTIONED IN REPORT AND/OR ON GENEALOGICAL CHARTS (Continued)

Group	Village Name	Geneological Diagrams
A?	Listaja (P)	Sipuc B p. 2, Saxpil A p. 28
H	Llecmomi (L)	Ajuaps O p. 52
A	Lompoc (P)	See Key to Geneology Charts
E	Lonsococ (P)	
A	Lospe (P), Lqueletspe (L)	See Key to Geneology Charts
E	Lquicheexe (L)	Sipuc C p. 17
H	Lsoquiquia (L)	Lospe A p. 25
H	Ltipe (L)	Sipuc C p. 17
?	Lutijloj (P)	Florencio Yupiet p. 68
B	Miguigui (P,B)	
C	Najue (P)	Sipuc A p. 1, Sipuc C p. 6, 8, 9, 10, Naucu B p. 37, Ajuaps B p. 46, Nocto E p. 60
A	Naucu (P)	See Key to Geneological Charts
D	Nipomo (P) Laxicto (L)	See Laxicto
A	Nocto (P)	See Key to Geneological Charts
B	Nongio (P)	Sipuc C p. 10, 11, 12, 14, Sipuc D p. 21, Estep A p. 23, Saxpil D p. 28, Naucu B p. 37, 38, Naucu L p. 40, Atajes B p. 44, Nocto E p. 60, Tejaj p. 67, Florencio Yupiet p. 68
A?	Nucuni (L)	See Key to Geneological Charts
A?	Pascia (L)	Sipuc C p. 15, 17
G	Pismo (L)	Lospe A p. 25, Ajuaps Q p. 53, Nucuni B p. 61
G	Petpatsu (L)	Atajes C p. 45, Ajuaps O p. 50, Miguel p. 63
D	Sacciol (P)	Sipuc B p. 3, Sipuc C p. 10, Sipuc D p. 21, Saxpil A p. 28, Naucu A p. 36, Naucu C p. 38, Naucu N p. 41, Atajes A p. 43, Lompoc G p. 57
C	Sajuchu (P)	Sipuc C p. 6, 8, 9, 10, Naucu B p. 37, Naucu K p. 40, Lompoc A p. 54, 55, Lompoc B p. 56, Lompoc C p. 56, Lompoc G p. 57, Florencio Yupiet p. 68
D	Saljuaya (L) = Snicehue (P)?	Sipuc C p. 17, Naucu H p. 39, Ajuaps G p. 48
H	Satajoyo (L)	Ajuaps O p. 50, 52
A	Saxpil (P)	See Key to Geneological Charts
G	Sepjato (L)	Lospe A p. 25, Saxpil W p. 34, Atajes A p. 43, Nucuni A p. 61, Nucuni B p. 61, Buchan p. 62, Miguel p. 63
H	Sepjala (L)	
B	Silimastus (P)	Sipuc C p. 6, 7, 15, 16, 19, 20, Saxpil B p. 28, Saxpil M p. 31, Saxpil S p. 33, Naucu B p. 38, Lompoc A p. 54, Nocto A p. 58, Nocto E p. 60, Miguel p. 63
A	Sipuc (P)	See Key to Geneological Charts
E	Sishuohuo (P)	Naucu A p. 36
B	Sisolop (P) Extajamu (L)	Sipuc C p. 7, 11, 12, 14, 15, 16, 18, 19, 20, Sipuc D p. 8, Estep A p. 23, Lospe F p. 26, Saxpil L p. 24, Saxpil M p. 31, Saxpil Q p. 33, Saxpil Z p. 34, Naucu B p. 37, 38, Lompoc A p. 54, 55, Nocto B p. 58, Nocto E p. 60, Laxicto p. 65, Sisolop p. 65, Tejaj p. 67, Florencio Yupiet p. 68

TABLE 7. INDEX TO VILLAGES MENTIONED IN REPORT AND/OR ON GENEALOGICAL CHARTS (Continued)

Group	Village Name	Genealogical Diagrams
B	Sisuchi (B), Achi (P)	See Achi
E	Siuhuil (P)	Naucu M p. 41
E	Sjalihuilimu (P)	Sipuc C p. 17, Ajuaps D p. 47, Sjalihuilimu p. 69
D	Snicehue (P) Saljuaya (L)	See also Saljuaya for San Luis Obispo ties - Sipuc B p. 4, 5, Naucu A p. 36, Naucu B p. 37, Naucu I p. 39, Naucu J p. 39, Naucu M p. 41
		Naucu S p. 42, Ajuaps D p. 47, Ajuaps G p. 48
C	Sotonocmu (P,Y)	Naucu M p. 41, Lompoc A p. 55
F	Stemectatimi (L)	Sipuc C p. 16, Saxpil Pp. 32, Saxpil Q p. 33, Naucu A p. 36, Atajes A p. 44,
	Salatutuit (P)	Atajes C p. 45, Ajuaps H p. 48, Ajuaps I p. 48, Buchon p. 62, Miguel p. 63, Stemectatimi p. 64
H	Suacamimu	Ajuaps O p. 50
C	Tasapix	Sipuc C p. 6, Pp. 1804 = Sajuchu
-	Tache (L)	Buchon p. 62 - Yokuts tribe - N shore of Tulare Lake
G	Telepomo (L)	-
H	Tamaltaya (L)	Buchon p. 62
C	Tegueps (P)	Sipuc C p. 10
H	Tegule (L)	Ajuaps O p. 50, 51, Buchon p. 62
B	Tejaj (P)	Sipuc C p. 10, 11, 12, Saxpil M p. 31, Lompoc B p. 56, Nocto B p. 58, Tejaj p. 67
H	Tez, Techa? (L)	Ajuaps O p. 50, Buchon p. 62
H	Tigmu (L)	Ajuaps O p. 52
F	Tinequimi (L)	Miguel p. 63, Laxicto p. 55
H	Tipu (L)	Buchon p. 62 - see Ltipe
H	Tmipu (L)	Ajuaps O p. 52
A?	Toixo (P)	Sipuc C p. 15
-	Tohan (P)	Sipuc C p. 10 - San Miguel Island
H	Topocolo (L)	Ajuaps O p. 52
H	Tsetacol (A)	-
	Estacotocol (L)	-
G	Tsquieu (L)	Sipuc C p. 16, 17, Saxpil Q p. 33, Miguel p. 63
	Esquehegue (P)	
E	Tzo (L) = Asaju (P)?	see Asaju
H	Xsocia (L)	Ajuaps O p. 52
C	Ytiax (P)	Sipuc C p. 6, 8, 20, Sipuc D p. 21, 22, Lompoc A p. 54, 55, Lompoc B p. 56, Lompoc C p. 56, Nocto C p. 59, Florencio Yupiet p. 68

On the same day Costansó described the same village at the camping place:

There was near it a small, poor Indian village of ten little houses and sixty souls. In sight of our camp, and at most, a gun shot from it, a tongue of land extended into the sea. At this place we gathered many flints suitable for the firearms, and for this reason we called the place Los Pedernales [Teggart 1911:51].

On January 4, 1770 Crespí observed: "at this village they brought us mussels, some pinole drink and some fish" (Brown n.d.:32).

In 1776 Font compared Nocto and Silmastus with the Channel towns to the east. He said, "These two villages are somewhat poor, have fewer people than the others and are the last on the Channel" (Bolton 1931:264). This observation probably correlates with Crespí's observation that he saw no plank boats beyond Sisolop (Brown n.d.:33).

Kinship Ties to Other Villages: Figure 12 indicates the frequencies of marriage and other kin ties between Nocto and other villages.

Migration and Population Size: The information contained in Tables 5a and 6 indicates that the population of people native to Nocto may not have significantly decreased prior to 1796. The genealogical charts indicate that this may have been the result of the migration of families to Nocto as evidenced by the presence of neolocal residence. The 1769 estimate of 70 people was probably accurate.

Lompoc

Spelling Variants: Lb 840 Lumpoc, Lompoc ó Lompocop (Gudde 1960:182).

Etymology: lompo', 'olompo' = P. "stagnant water" (Applegate 1975:40).

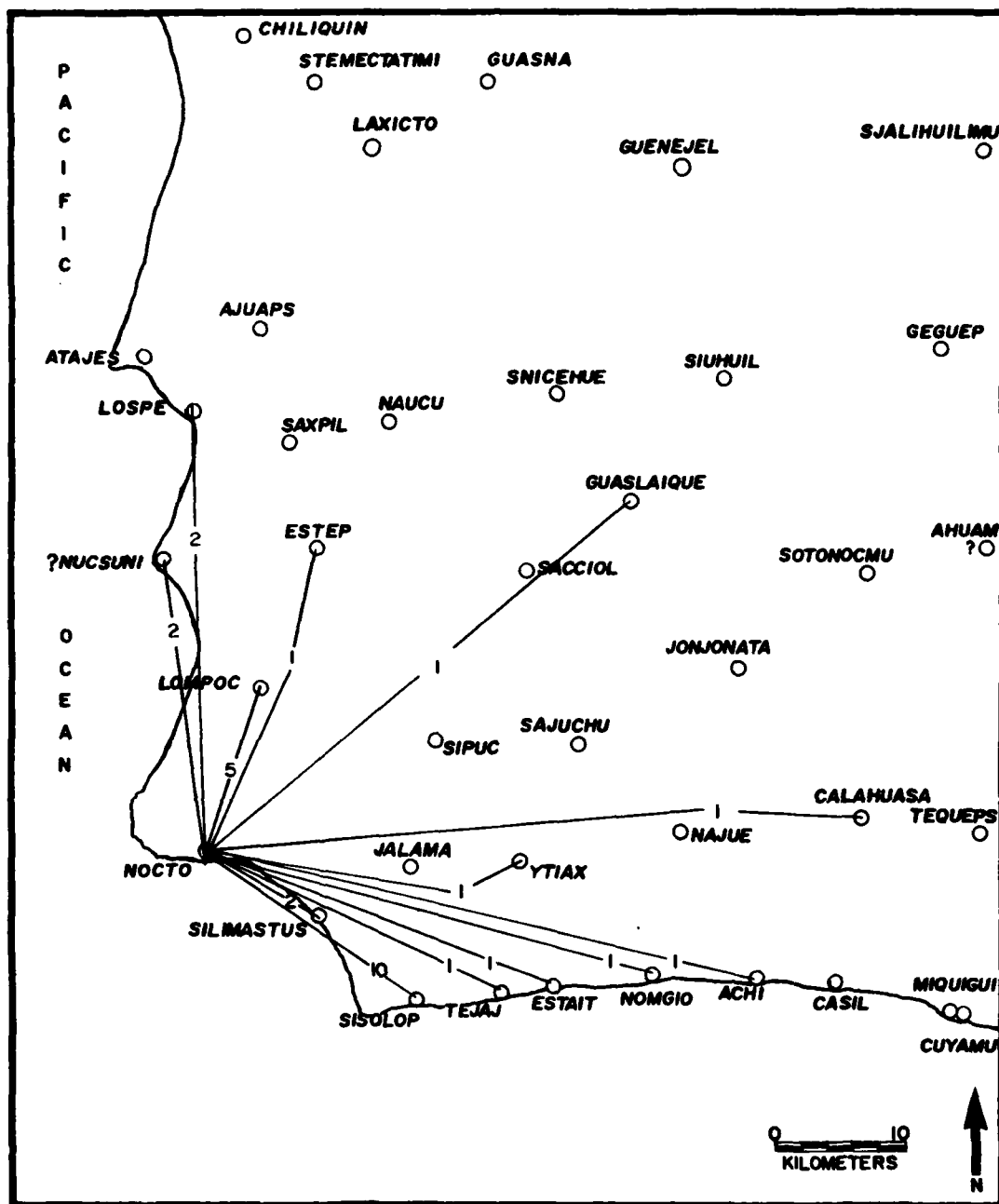
Location: On May 7, 1770, Crespí wrote:

The Soldiers who went out about a league from the Shore looking for a Ford, and did not find it, came across a good-sized village of very fine Heathens with about twenty-some large Grass Houses, like the ones on the Channel...[Brown n.d.:49].

Harrington's notes state:

Fernando says that it is derived from the Indian placename 'olompo', "dead water," "stagnant water." About five miles below where the town is now situated was the stagnant water. There used to be an Indian rancheria there [Harrington 1912-22].

Archaeological Site: Site on plain about 3 miles inland near river -- "quite large" (Spanne, personal communication); Ruth Site No. 19; Lompoc Valley Site No. 2.



KEY

? POORLY DOCUMENTED
VILLAGE LOCATIONS

Figure 12. FREQUENCY OF KINSHIP TIES BETWEEN NOCTO
AND OTHER VILLAGES
(Number of ties indicated by numbers on lines.)

Historic Descriptions: The people of this village met the first expedition on August 30, 1769, at the mouth of the Santa Ynez River. Crespí observed:

We halted on the bank of the river, where we saw no village, but in a little while many heathen came to invite us to go and stay with them in their towns [Bolton 1926:165].

Costansó noted:

...at the time of loading the pack animals in the morning we saw all the inhabitants, men, women and children coming to meet us. We arrived at the place after a march of little less than a league [Teggart 1911:53].

On January 3, 1770, on their return and while camped at "Cañada Seca" Crespí wrote:

Early in the morning we had a visit from some heathen of the San Bernardino River [Santa Ynez River], where we did not halt because of the lack of firewood. They brought us our breakfast of atole and pinole made of seeds... They were given some beads, which are the only coin that they value [Bolton 1926:251].

A later reference to the village by Crespí was quoted above under description of location.

Kinship Ties to Other Villages: Figure 13 indicates the frequency of marriage and other kin ties between Lompoc and other villages.

Migration and Population Size: The information contained in Table 6 indicates that Lompoc was a town which lost population from both migration and disease. The count of 20 houses in 1770 would indicate a population of at least 80 to 100 people. It appears that Lompoc experienced a significant decrease in population beginning around 1770.

Sipuc

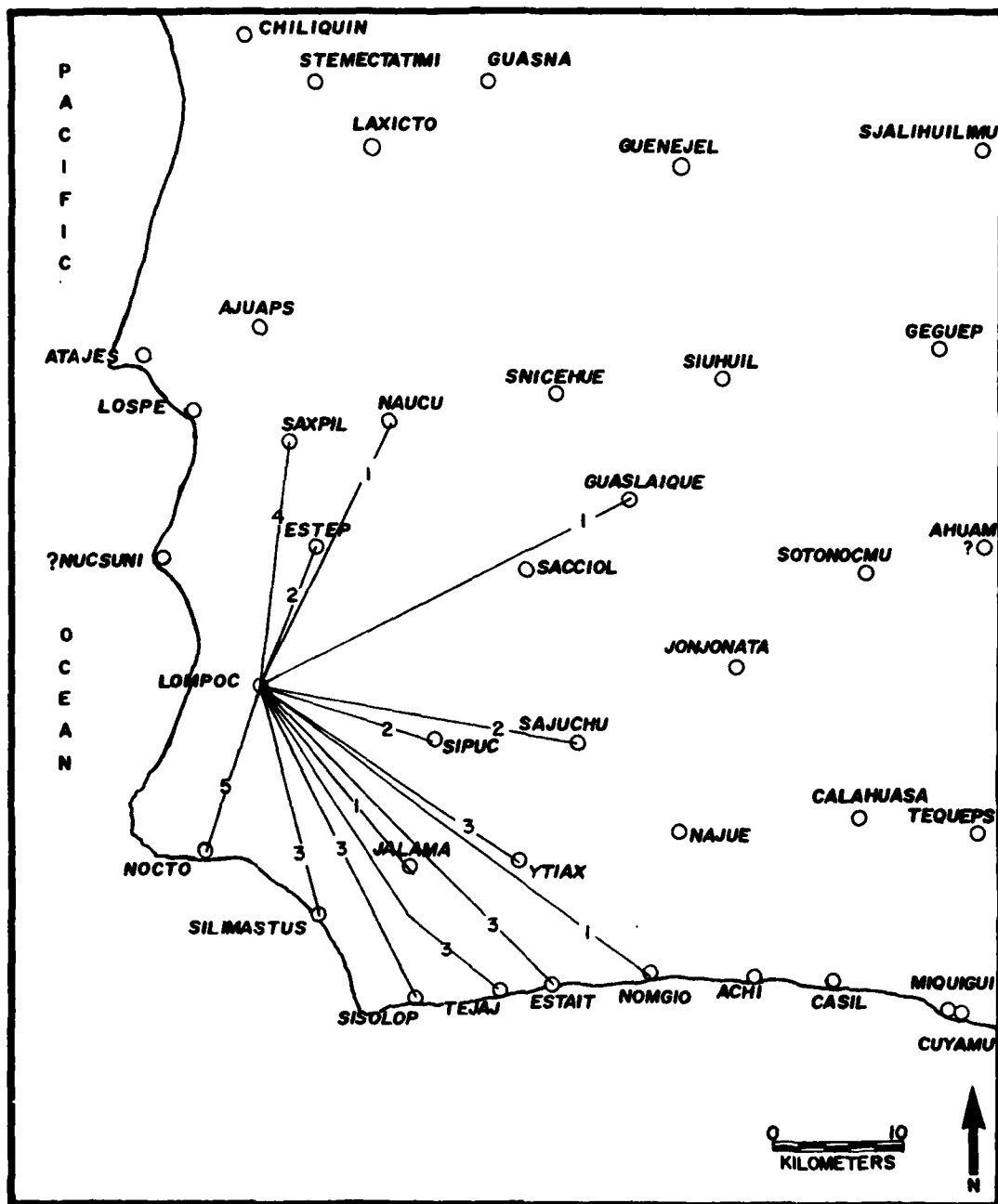
Spelling Variants: Pb 1 Sipuc, Pb 189 Sipucu.

Etymology: Hipuk in the Santa Monica Mountains was a village at a sharp bend of Malibu Creek and its name meant "elbow." The village of Sipuc was apparently located on a sharp bend of the Santa Ynez River. The names may both relate to the locations of the villages on bends in streams.

Location: Diseño - Santa Rita Land Grant No. 219 SD 1255 José Ramon Malo Claimant - on Diseño, "B" stands for "Monte de Sipuco" - Grove of Sipuc.

J.P. Harrington recorded Sipuk' - just east of Lompoc and east of river, two miles (1912-1922).

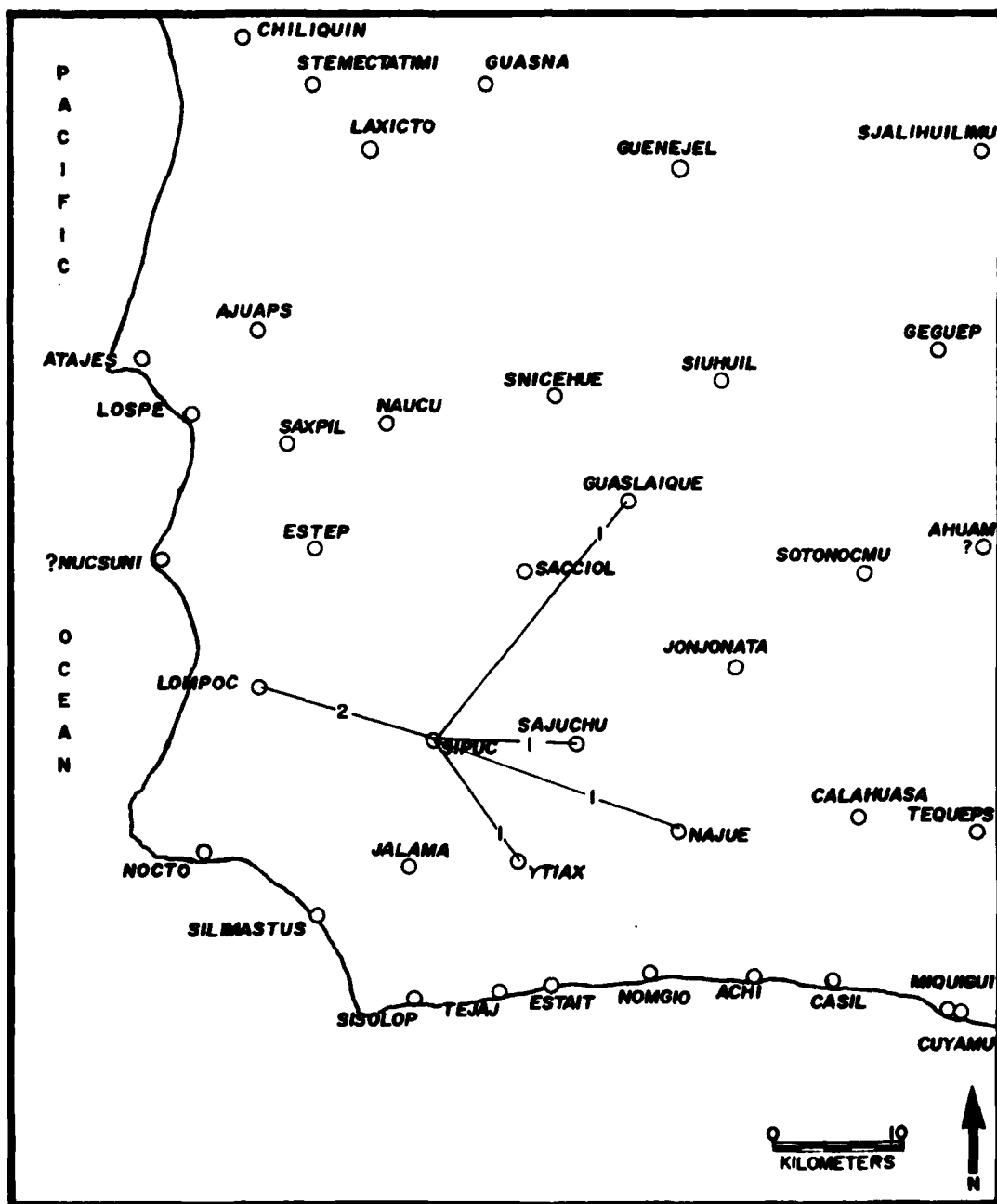
Kinship Ties to Other Villages: Figure 14 indicates the frequency of marriage and other kin ties between Sipuc and other villages.



KEY

? POORLY DOCUMENTED
VILLAGE LOCATIONS

Figure 13. FREQUENCY OF KINSHIP TIES BETWEEN LOMPOC
AND OTHER VILLAGES
(Numbers of ties indicated by numbers on lines.)



KEY
 ? POORLY DOCUMENTED
 VILLAGE LOCATIONS

Figure 14. FREQUENCY OF KINSHIP TIES BETWEEN SIPAC
 AND OTHER VILLAGES
 (Number of ties indicated by numbers on lines.)

Migration and Population Size: It appears that Sipuc always was a small village. The data in Table 6 indicate that Sipuc did not experience much loss of population due to migration.

Estep

Spelling Variants: Lb 956, c 788 Spstipu, Pb 2 Stipu = Pp 1799 Step, Pb 310 Estepe.

Spanish Equivalent: Pb 2088 Rancho de San Antonio alias Step; Pp 1814:87 San Antonio de estep.

Etymology: Step - P "flea" (Applegate 1975).

Location: Payeras wrote:

On February 25, 1816 the road was measured from the door of our reception room to that of Mission San Luis Obispo through La Graciosa. It was discovered to be 18 leagues minus 250 varas long. Through Rancho of San Antonio it was 19 leagues and 550 varas by way of the garden of Matheo. From San Antonio to this place are three leagues and 3,400 varas [Engelhardt 1932a:41].

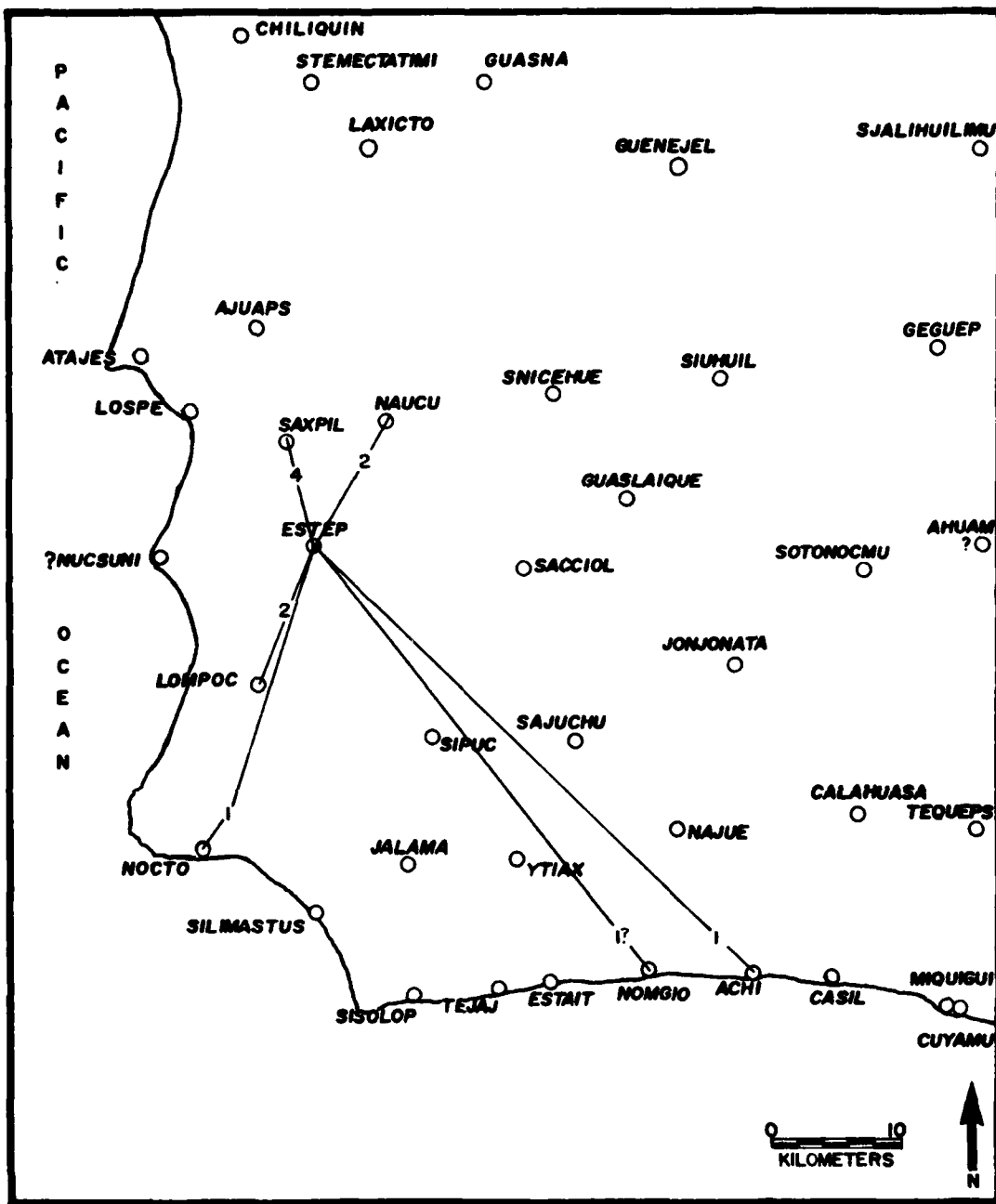
The route through La Graciosa referred to what is today called Graciosa Canyon (see Naucu for more concerning this name). This route was apparently located east of the route through San Antonio. It was straighter than the route through San Antonio. The route through San Antonio probably intersected the old coast road which had been part of the main highway prior to the founding of La Purísima Mission in 1788.

Pb 2088 indicates that Joseph María Dominguez was the provisional grantee of Rancho San Antonio in 1803. (The ranches of Dominguez and Reyes are discussed in Appendix II.) Both Reyes ranch and the ranch of San Antonio were described by Payeras as important fields of the mission. The place of Reyes was mentioned on January 13, 1810 and San Antonio was mentioned on March 11, 1813 (Engelhardt 1932a:24; CA 12: Archivo de la Mission of Santa Barbara Tom VI:171). This indicates that San Antonio ranch was probably transferred from Dominguez to Reyes.

The diseño for the Todos Santo y San Antonio grant (Map No. D-1404, File No. 357, SD = 362 ND, Bancroft Library) shows rancho of San Antonio 4 3/4 miles from the coast, between 1 1/2 to 5 miles east of San Antonio is the Cienega de Todos Santos. The road to Monterey is shown about 8 1/2 miles from the rancho San Antonio. This road is shown going northwest up Cañada de la Graciosa (see Naucu) after leaving Los Alamos Creek. The map is clearly not to scale. It does, however, indicate that San Antonio was at the western edge of the Todos Santos y San Antonio grant.

Kinship Ties to Other Villages: Figure 15 indicates the frequency of marriage and other kin ties between Estep and other villages.

Migration and Population Size: The genealogical charts indicate that Estep did not lose population through migration. The village did however probably lose population to disease. The village probably had a population of 20 to 25 people in 1770.



KEY
 ? POORLY DOCUMENTED
 VILLAGE LOCATIONS

Figure 15. FREQUENCY OF KINSHIP TIES BETWEEN ESTEP
 AND OTHER VILLAGES
 (Number of ties indicated by numbers on lines.)

Saxpil

Spelling Variants: Lb 325 Chuspil, Lb 329, Chicpil = Lc346 Spil, Lb 501 Spile = Lc 401 Spilepup, Lc 409 Silep, Lc 324 espili, Lb 551 Sespil, Lb 552 Sepil, Lb 560 Cpil, Lb 567 espil, Lb 577 Sixpili, Lb 684 Cppil, Lb 782 Cppil = Lc 618 Sexpil, Lb 943 Chpili, Lb 947 Sechpil, Lb 973 Secspil, Lb 1493 Chixpili, Pb4 Azptil, Pb23 Sa'pili, Pb32 Saspili Pb216 Saxpilil Pb588 Saxpili.

Spanish Equivalent: Pd 2064 (b 41) of Saspili o' Graciosa Vieja; Pb 2288 of Saxpili alias Graciosa Vieja; Pp 1818:28 Sahpili o' Graciosa Vieja.

Etymology: S'ahpilil = B and P "root" (Applegate 1975:39). Maria Solares told Harrington that s'agpilil means "en los nervios" (in the veins of a leaf) (Harrington 1912-22: Box 27 of MS No. 6017). Also Fages noted that San Luis Obispo Chumash Tlaxpil = the cord (Priestly 1972:93). P. Saxpili = fiber bowstring (Hudson and Blackburn 1982:82).

Location: No information has been found which locates accurately this village.

Ld 192 entered May 7, 1786 states that a boy (Lb 325) had been killed by a bear and the pieces had been buried at the village of Eppili (esppilli) some 10 leagues from the mission.

The 1814 padron and the sections of singles and widowed of the 1799 and 1804 padrones were organized by village. These villages were normally listed in order of their geographic proximity. Saxpil was listed between Estep and Lospe in the 1814 padron.

The Spanish name La Graciosa Vieja apparently relates to a place in the vicinity of Mod Lake, near the mouth of San Antonio Creek, which was referred to as La Graciosa by members of the 1769 Portolá expedition (Bolton 1926:166). The 40 to 50 Indians found here were described as living here temporarily since there were no houses. Perhaps the term Graciosa Vieja refers to the village where the people seen at La Graciosa had their residences. Crespi described the place:

... a very long large fresh-water pool in a depression being fed by Springs in the center; it must be seventy or eighty yards in length. Close to this pool we found gathered in the open a small-sized village of good poor Heathens, who as soon as we reached here were happy to do a good deal to entertain us, some women at once bringing us some small tarred rush jugs full of water, with some basins full of their seeds for our refreshment... While we were dining, the whole village came over dancing, all heavily painted: among the participants two women led the dance, the first women we have seen dancing. They looked like so many Demons in their paints, wearing their leather skirts down from the waist in front and back, and the rest of their bodies covered only with their ugly paints.... The villagers here must be about some forty to fifty souls; they are at the beginning of a small range, not very high [Brown n.d.:20]

Crespí's earlier published diary added the statement that the village must have been temporary since they did not see a single house (Bolton 1929:166). Costansó's observations were similar. He said: "they had no houses and we doubted if this place was their permanent abode" (Teggart 1911:53).

On the 1770 return expedition, Crespí observed:

...at the San Ramundo Nonnato Pool [La Graciosa] we did not now find the small-sized Village of very fine Heathens that was near this pool the other time...I have learned that the reason the Village here has been abandoned, is that not far from here there is a Heathen who must be counted a petty King [Buchon]...[Brown n.d.:49]

Both Crespí and Costansó observed that the camp was abandoned on their return from Monterey on January 1, 1770 (Bolton 1926:250; Teggart 1911:145).

The village of Saxpil was possibly assigned the name La Graciosa because it was the settlement where most of the 40 to 50 people seen camped out by the expedition had their residence. The listing in the La Purisima 1814 padron indicates that Saxpil was located in the vicinity of Casmalia. The name Casmalia was used to refer to a land grant on April 6, 1837 (Gudde 1960:56). Fernando Librado told Harrington that Kasmali was 1 1/2 miles southeast of the southeast corner of the Guadalupe Rancho. He said they spoke Purismeño and that the name means last or final because it was the last rancheria where their (the Lulapin?) dialect and friendship extended (Harrington 1912-22: Box 47, MS No. 5017). Perhaps the name Kasmali was another name for the village of Saxpil, which was the last village with many ties to the south including Channel villages.

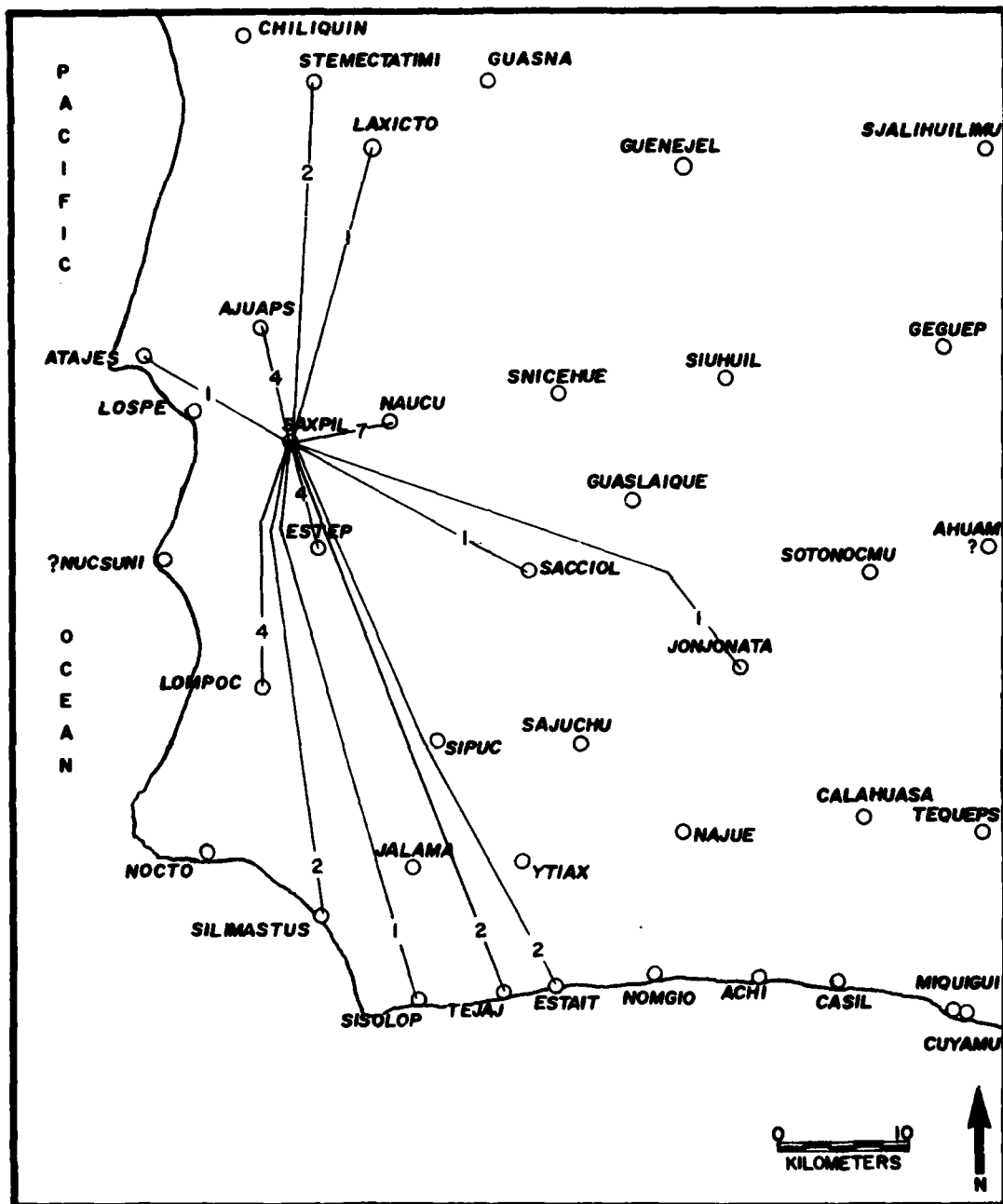
Kinship Ties to Other Villages: Figure 16 indicates the frequency of marriage and other kin ties between Saxpil and other villages.

Migration and Population Size: The number of people baptized from Saxpil born before 1770 was greater than from any other study area village. Naucu was the only village with more total baptisms than Saxpil. Saxpil may have lost a few people through migration. The 1770 population of Saxpil was probably between 125 to 150 people.

Lospe

Spelling Variants: Lc 120 Quilspe, Lb 416 Tsqueele=spe = Lc 378 Quelespe, Lc 371 Calespe, Lc 290 Quelespe, Lb 488 Tsquelespe = Lc 359 Tsqueletspe, Lb 506 Calespe, Lb 537 Tsquele=tspe = Lc 730 Lqueletspe, Lb 569 Alespe, Lb 837 Lqueletspe, Pb 887 Lospe, Pb 1834 Lospe.

Etymology: Lospe = P. "flower" (Applegate 1975). According to Lawson (Letters to George Davidson, March 28, 1883) the name Lospe is Chumash ospe meaning "flower field" (Gudde 1960:184).



KEY
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 VILLAGE LOCATIONS

Figure 16. FREQUENCY OF KINSHIP TIES BETWEEN SAXPIL
 AND OTHER VILLAGES
 (Number of ties indicated by numbers on lines.)

Location: Schumacher located the village which he said was called Os-bi by the old Spaniards near the mouth of Shuman Canyon (Schumacher 1877:53).

Harrington's notes provide the following:

Informant does not know Os-bi but informant was told by Vicente Pablo, a Purisima Indian, one time when informant and Vicente and others went to run wild cattle to corrals by mesa west of Kasma'li Creek. He said Os-bi to informant, or something like that. Os-wi? [Harrington 1912-22:MS No. 6017, Box 27]

Archaeological Sites: CA-SBa-513 = part of Schumacher's Os-bi; also CA-SBa-252 = Ruth 27, Casmalia Site No. 1.

Kinship Ties to Other Villages: Figure 17 indicates the frequency of marriage and other kin ties between Lospe and other villages.

Migration and Population Size: The relative number of people baptized from Lospe born before 1770 (Table 6) as well as the genealogical charts indicate that Lospe lost population due to migration following 1770. The 1770 population of Lospe was probably between 40 to 60 people.

Atajes

Spelling Variants: Lb 1026 Zetcaya, Lb 1620 Satajas, Lb 1624 Setjaya, Lb 1689 Satcaya, Lb 2148 Setjayya, Pb 1399 Atajes.

Etymology: Cⁿitqaya' - "black ants' cave" (JPH translation - cave of the black ants that infest sugar) (Klar 1977:52).

Location: Lb 2153 "Setjaya at the Shore adjacent to La Larga." - Ld 1883 - person drowned at "vica del Buchon (San Luis Obispo Bay)," body recovered at the "punta de Atages." The point of Atages was probably Point Sal since the current flows from San Luis Obispo Bay to Point Sal.

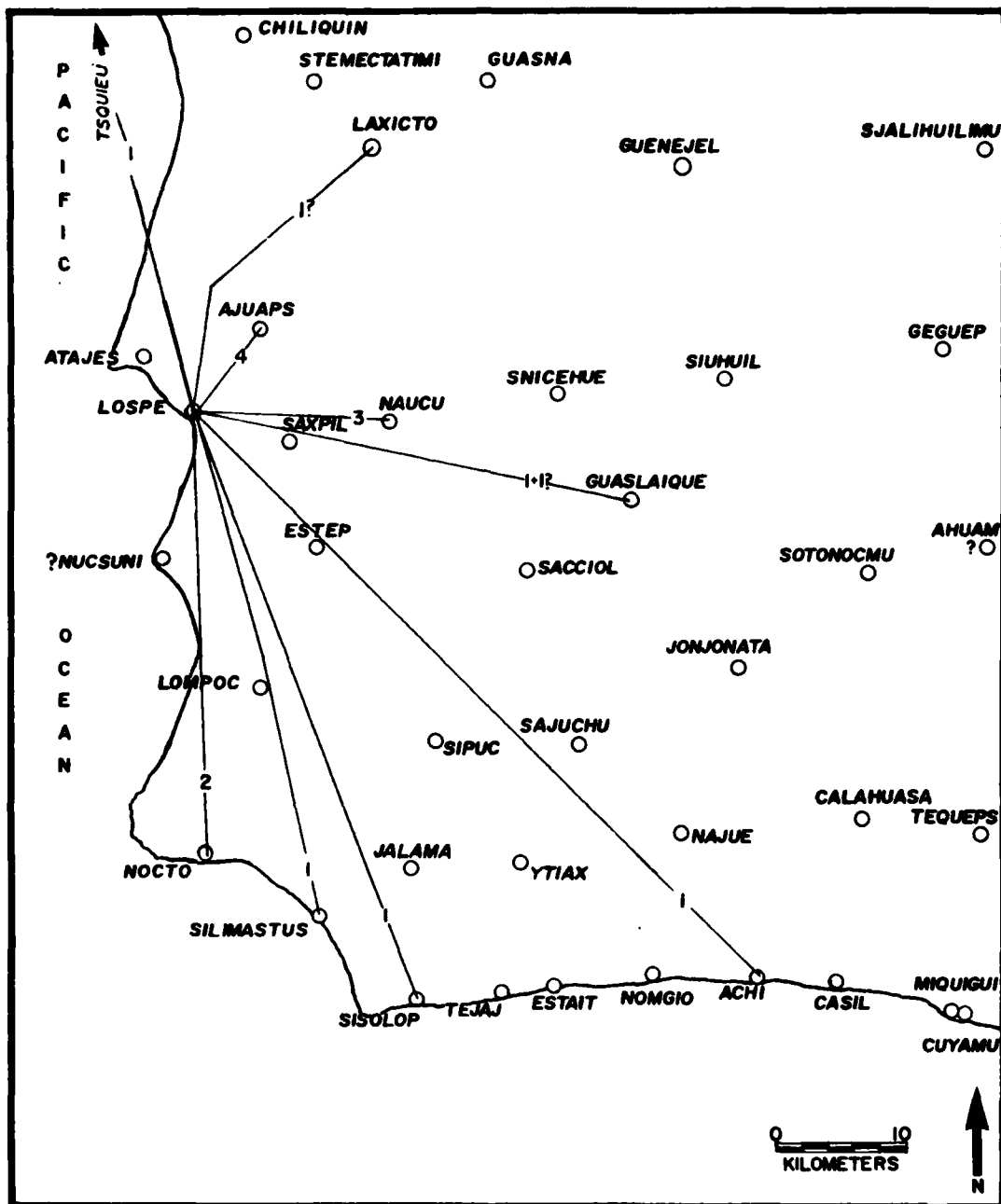
The above information as well as the presence of natives of this village at both La Purisima and San Luis Obispo Missions indicate that the village of Atajes can be identified with the Point Sal area.

Archaeological Site(s): Schumacher contrasted the village site at Point Sal with sites along the coast north of Point Sal. He observed that the permanent village site contained shellfish from both local and non-local sources. Village sites also contained bones of different sea and land animals as compared to the temporary camps where the remains were primarily local shellfish (Schumacher 1960:20).

Clarence Ruth described the site and gave it Site No. 32. He considered it a large village (Ruth 1936:65-66).

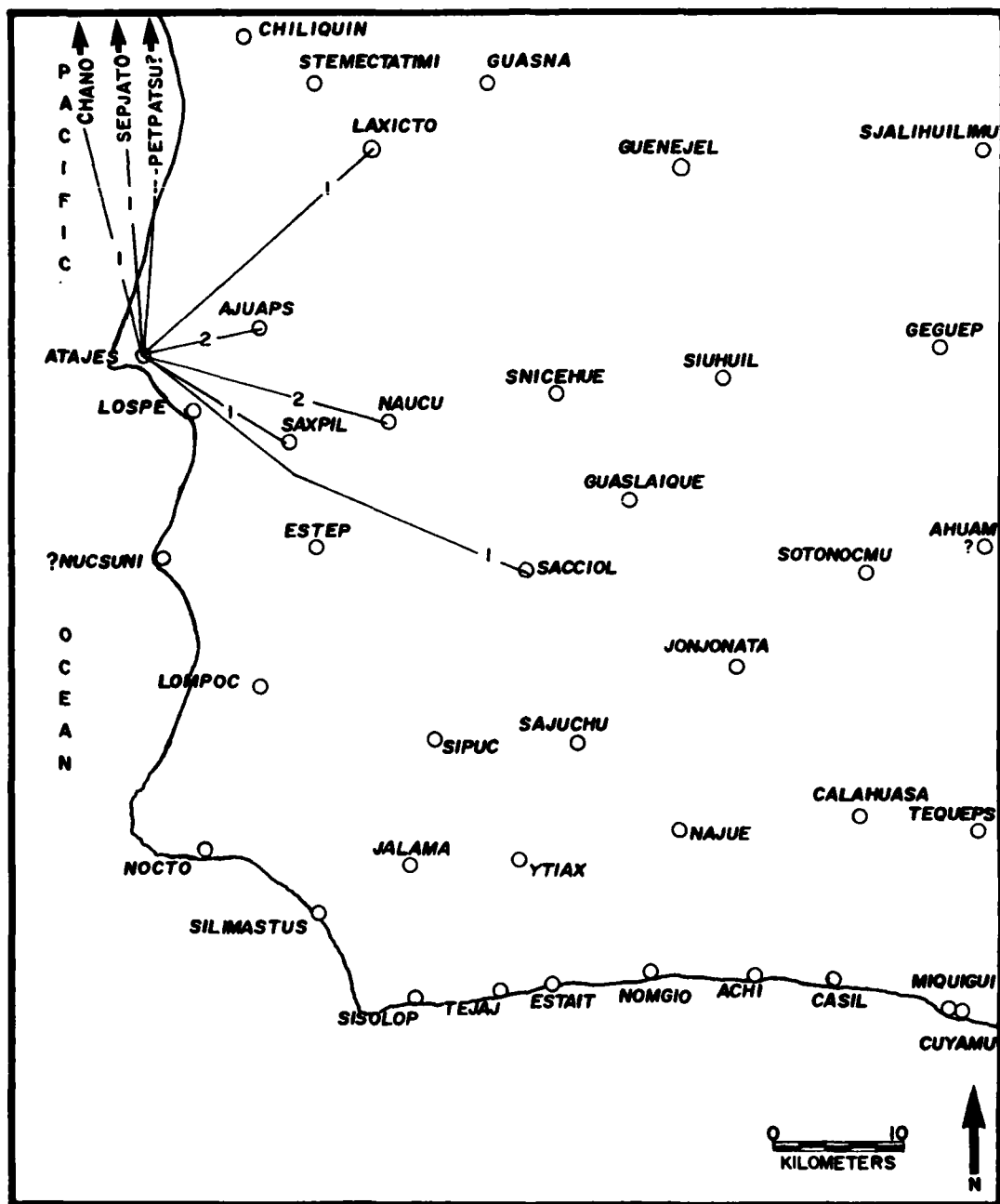
Kinship ties to Other Villages: Figure 18 indicates the frequency of marriage and other kin ties between Atajes and other villages.

Migration and Population Size: The village of Atajes had the highest proportion of baptisms of people born before 1770 of all the study area villages (Table 6). Atajes apparently lost population following 1770 due to migration. The population of Atajes was probably between 20 to 40 people in 1770.



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 VILLAGE LOCATIONS

Figure 17. FREQUENCY OF KINSHIP TIES BETWEEN LOSPE
 AND OTHER VILLAGES
 (Number of ties indicated by numbers on lines.)



KEY
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 VILLAGE LOCATIONS

Figure 18. FREQUENCY OF KINSHIP TIES BETWEEN ATAJES
 AND OTHER VILLAGES
 (Number of ties indicated by numbers on lines.)

Ajuaps

Spelling Variants: Lc 422 camapsi, Lb 307 Tamapse, Lb 477 tsmaps = Lc 363 Camapse; Lb 514 Tmaps = Lc 394 Smaps, Lb 781 Atmaps, Lb 971 Tgmaps, Lb 219 Tamaps, Lb 1789 gmapse, Lb 900 = Pascia "a tule marsh a little this (San Luis Obispo) side of the Rancherias of Tmaps," = Lc 733 tmaps.

Spanish Equivalent: Lb 249 la Laguna larga = Lc 220 tomapce; Lb 256 la Laguna larga - Lc 104 tamapce; Lb 307 of the Rancheria Tamapsa alias Laguna larga; Lb 1583 Kmapse next to la Laguna larga; Lb 1623 la Laguna larga known among the heathen by the name of Tmapse; Lb 1750 psmapse called la Larga; Pp 1814:32 Ajuaps o la Larga, Pp 1814:89 La Larga o Ajuaps.

Etymology: tmapsi, txmapsi = "nettles"; "sun"; "to be hot" (Klar 1977:53). 'ahwapsh - P "in the nettles" (Applegate 1975:25).

Location: Spanish diaries indicate that La Laguna larga was the lake near the present town of Guadalupe. Gudde notes that the land grant "Punta de la laguna," dated December 26, 1844, took its name from the lake named by the Portola Expedition - Laguna Grande de San Daniel (Gudde 1960:169). Crespi indicated that the village of La Larga was located at the foot of the pass going south and was on the lake (Brown n.d.).

Longinos Martinez described La Larga as a rancheria approximately one-third of the way from La Graciosa to El Oso Flaco (Simpson 1939:80).

Historic Descriptions: On Friday, September 1, 1769 Crespi observed:

...we descended to a beautiful valley, about three leagues long. In the middle of it there is a very large lake, more than five hundred varas wide and of unknown length, for we could not see the end, and it is surmised that it reaches to the sea. All along its banks there is a great deal of tule, many cottonwoods, and pastures without end. We pitched camp near the water. There are two villages, one small and the other larger, and as soon as we arrived the people came to visit us and made us gifts of some baskets of pinole and the seeds that they use. The water of this lagoon comes from a spring, and if it could be taken out much land could be planted. It is a very delightful place and the view takes in the whole of the large valley. We gave it the name of Laguna Grande de San Daniel [Bolton 1926:167-168].

Crespi's original diary added:

We made camp near a Heathen village on the edge of a long Lake on top of a low sloping Hill [on our reaching here they gave us some handfuls of feathers and Baskets with pinole - drink]. The lake may be close to half a league long; it is spring fed, with a great deal of tules around its edge [Brown n.d.:21].

On the same day Costansó observed:

We pitched our camp in a large valley, near a lake of great extent containing fresh water--it must have been some two thousand yards long, and as much as five hundred wide, possibly more in some places. We gave to the whole valley the name the Laguna Larga. It is three leagues from the place we set out from in the morning [La Graciosa].

There were in this valley two Indian villages: the one small and miserable, the other larger, being composed of several small houses [Teggart 1911:55]

On Sunday, December 31, 1769, on their return from Monterey Bay, the Portolá expedition camped near the Laguna Larga. Crespí wrote:

On our arrival the Indians came from the next village, with their present of pinole, atole, and tamales, which was returned with beads as usual [Bolton 1926:249]

The smaller of the villages seen near the Laguna Larga was possibly the village or place of Pascia.

Kinship Ties to Other Villages: Figure 19 indicates the frequency of marriage and other kin ties between Ajuaps and other villages.

Migration and Population Size: The relatively low percentage of people born before 1770 from Ajuaps may indicate that Ajuaps grew or maintained a stable population due to migration from villages such as Lospe and Atajes. The 1770 count of 12 small houses indicates that the population was probably between 60 to 80 people.

Naucu

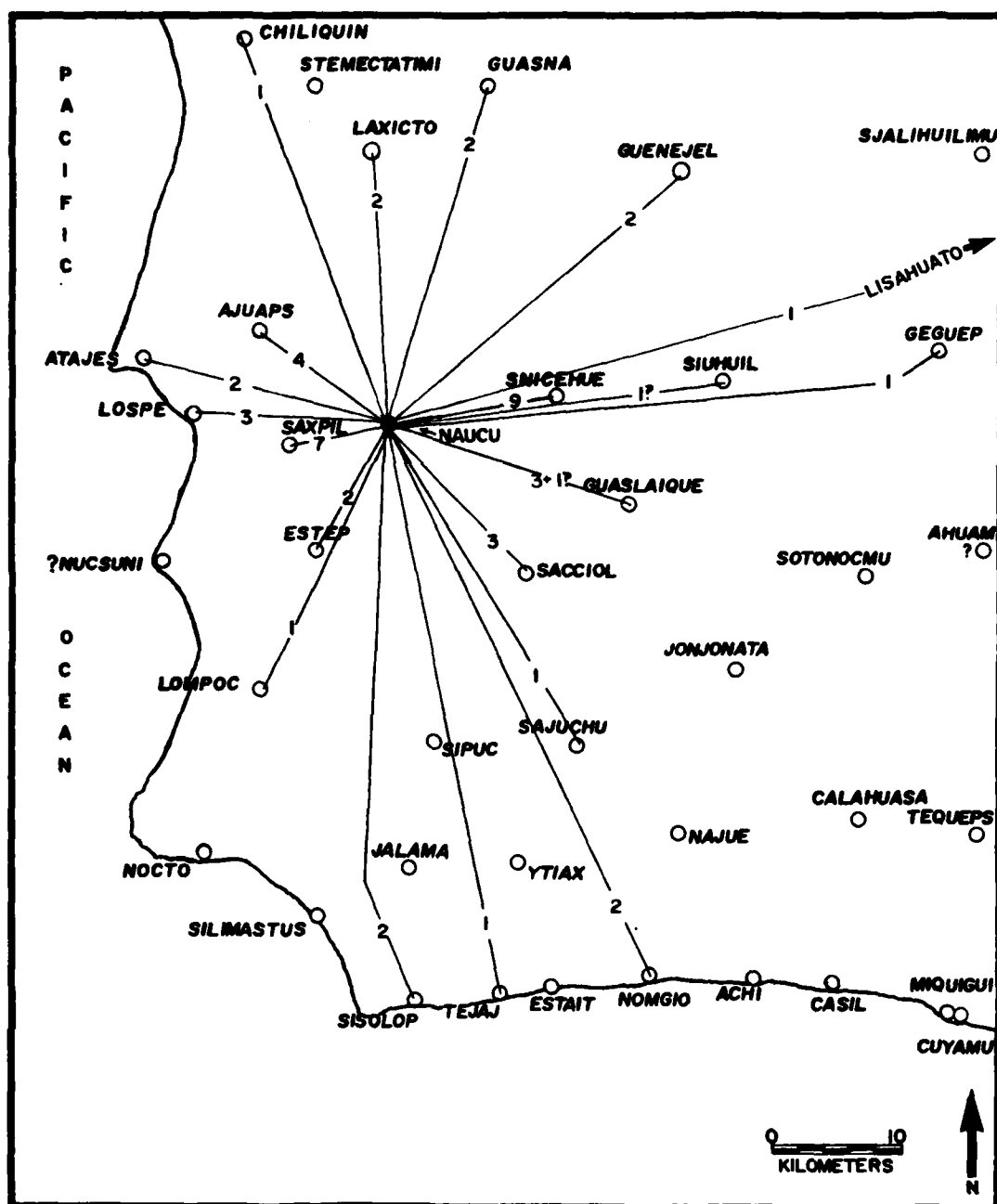
Spelling Variants: Lb 523 Naucuco = Lc 674 Naucuco = Lc 325 father of Ncioco (note also Lb 1336 place of Micoco). Lb 796 Naccuc = Lc 710 Lnacuc, Lb 1133 Nauco, Lc 1007 Lnauc, Lb 1653 Nahuca, Lb 1252 Lnauc.

Spanish Equivalent: Pb 2232 of Nahucu o Graciosa; Pp 1814:34 Naucu o Graciosa Nueva; Pp 1814:90 Graciosa nueva o Nahucu.

Etymology: 'anaquwuk - (Applegate 1975:27).

Location: Longinos Martinez listed "La Graciosa, a small ranchería" as a place on the road a little over half way between La Purísima Mission and La Larga (Simpson 1939:80).

By the time Longinos Martinez visited California, the establishment of La Purísima Mission had resulted in a more interior route for the main road connecting the Spanish establishments. This road followed the route of State Highway 1 between Lompoc and Orcutt, which follows Graciosa Canyon south of Orcutt. The expedition of soldiers sent to put down the 1824 revolt at La Purísima camped at the foot of the Cuesta de La Graciosa (Engelhardt 1932a:51).



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Figure 20. FREQUENCY OF KINSHIP TIES BETWEEN NAUCU
 AND OTHER VILLAGES
 (Number of ties indicated by numbers on lines.)

Kinship Ties to Other Villages: Figure 20 indicates the frequency of ties between Naucu and other villages.

Migration and Population Size: The percent of people born before 1770 baptized from Naucu indicates Naucu may have gained some population through migration. It appears to have been nearly as large as Saxpil in 1770. Its 1770 population was probably between 100 to 130 people.

Nucsuni

Spelling Variants: Lb 130 Chionsun = Lc 188 Nosun, Lb 133 tsnocsum' = Lc 118 Nosun, Lb 407 Nocsuni, Lb 415 Nucsuni, Lb 443 Mgesnui, Lc 347 Luesuni.

Location: There are no sources which accurately locate the village of Nucsuni; ties with other villages indicate that it may have been located on the coast in the study area. Nucsuni was apparently not an active village during the period of mission recruitment. The only adult man from Nucsuni was Pauliti (Lb 407) (Lospe A, 1A-13). Nine months after his baptism in 1780 he married a Lospe woman (Lb 416) who had been baptized along with Nucsuni people. At La Purísima, Pauliti was said to be the father of a Nocto woman's child (Pb 331) born at Nocto in approximately 1784. A Nucsuni woman had a child at Nocto after her baptism (Nocto G 1A-61).

Two Nucsuni children (Lb 550 and 556) (Saxpil R 1A-31) had a mother from Sisolop (Lb 787).

Four of the nine people from Nucsuni had ties with Nocto or Sisolop. Three of the nine can be identified as probably having ties to the San Luis Obispo Bay-Arroyo Grande area.

A woman (Lb 245) (Nucsuni B 1A-61) was baptized as from Pismo, but her confirmation (Lc 245) indicates she was a native of Nucsuni; her husband (Lb 237) was a native of Pismo or Sepjato. Another 16 year old woman was baptized as from Chiliquini (Lb 208), but her confirmation lists her as a native of Nucsuni (Lc 143). A boy (Lb 443) baptized as native of Nucsuni was said to be the son of a man from Sepjato and a woman from Gmoxmu.

The known ties with Nucsuni are therefore with both the San Luis Obispo Bay area and the west end of the Santa Barbara Channel. I suggest that this village was probably located near to Lospe, perhaps at Purisima Point. Rosario Cooper told Harrington that nugshuni was Santa Margarita, which is located north of San Luis Obispo (Klar 1977:53). The Nucsuni of the mission registers was almost certainly not located near Santa Margarita.

Nucsuni was apparently abandoned before 1780.

GROUP B: SANTA BARBARA CHANNEL

Spanish explorers including Cabrillo (1542) and later members of the Portola and Anza expeditions recognized the Santa Barbara Channel as having a higher density of population than other areas south of San Francisco. Alan Brown has discussed the population estimates of early explorers as well as mission register data concerning Channel villages (1967). The western

Channel villages are here listed in order from west to east . The village of Silimastus was situated at the mouth of Jalama Creek. Sisolop, or as recorded at San Luis Obispo, Tstajamu (Stacamo, estacamo, extajamu) was centered at the mouth of Cojo Creek. Tejaj was at Santa Anita. Estait was at Bulito. Nomgio (Lb 561, 566 Lomio) was at Gaviota. Achi (Lc 492 Vache, Santa Barbara Siscuchi) was at Quemada. Casil was at Refugio or Nueva. Miquigui and Cuyamu were at Dos Pueblos Canyon.

Villagers of Sisolop and Silimastus both had kin ties as far east as Miquigui at Dos Pueblos Canyon. People from both villages also had kin ties to the San Luis Obispo Bay area. There was also a tie between San Miguel Island and Sisolop. The chief of Sisolop was the only person referred to as a "Capitan" among all of the baptisms west of Gaviota and south of the Santa Maria River at La Purísima Mission. The village of Sisolop was referred to as a capitol of the area from Dos Pueblos to Point Concepcion in Fernando Librado's traditional history of the Lulapin (Hudson, Blackburn, Curletti, and Timbrook 1981:11, 99).

Figure 21 indicates the frequencies of marriage and other kin ties between other villages and Sisolop.

GROUP C: WESTERN SANTA YNEZ VALLEY DRAINAGE

Going from west to east this group includes the following villages:

1. Jalama (L 948 Jalama), J.P. Harrington - qalam, Jalama Canyon which runs into San Francisquito Creek (1912-22)
2. Ytiax (Lb 570, 599 Thaas = Lc 431, 503 Thas) on Ytiac Creek
3. Sajuchu or Santa Rosa (Pp 1814:64, 100); probably called Cagua in the San Luis Obispo registers
4. Tasapix; only one baptism (Pb 84) in 1804 padron is noted as from Sajuchu
5. Najue on Nojoqui Creek
6. Jonjonata, called Extaysuptui in the San Luis Obispo registers; J.P. Harrington qonqon ata = Spanish Jonata, southwest of Zaca Station, across creek (1912-22)
7. Calahuasa; J.P. Harrington notes Kalawasak - at San Lucas between Nojoqui and San Marcos (1912-22)
8. Sotonocmu; J.P. Harrington notes soqtonokmu - up Los Alamos Canyon at foot of mountain, just west of Aguage de Cucu (1912-22)
9. Tegueps; J.P. Harrington notes tekeps, near San Marcos, La Posta Vieja (1912-22)
10. Aquitzumu; J.P. Harrington notes Quichuma rancheria, across mountain from Stuk (1912-22).

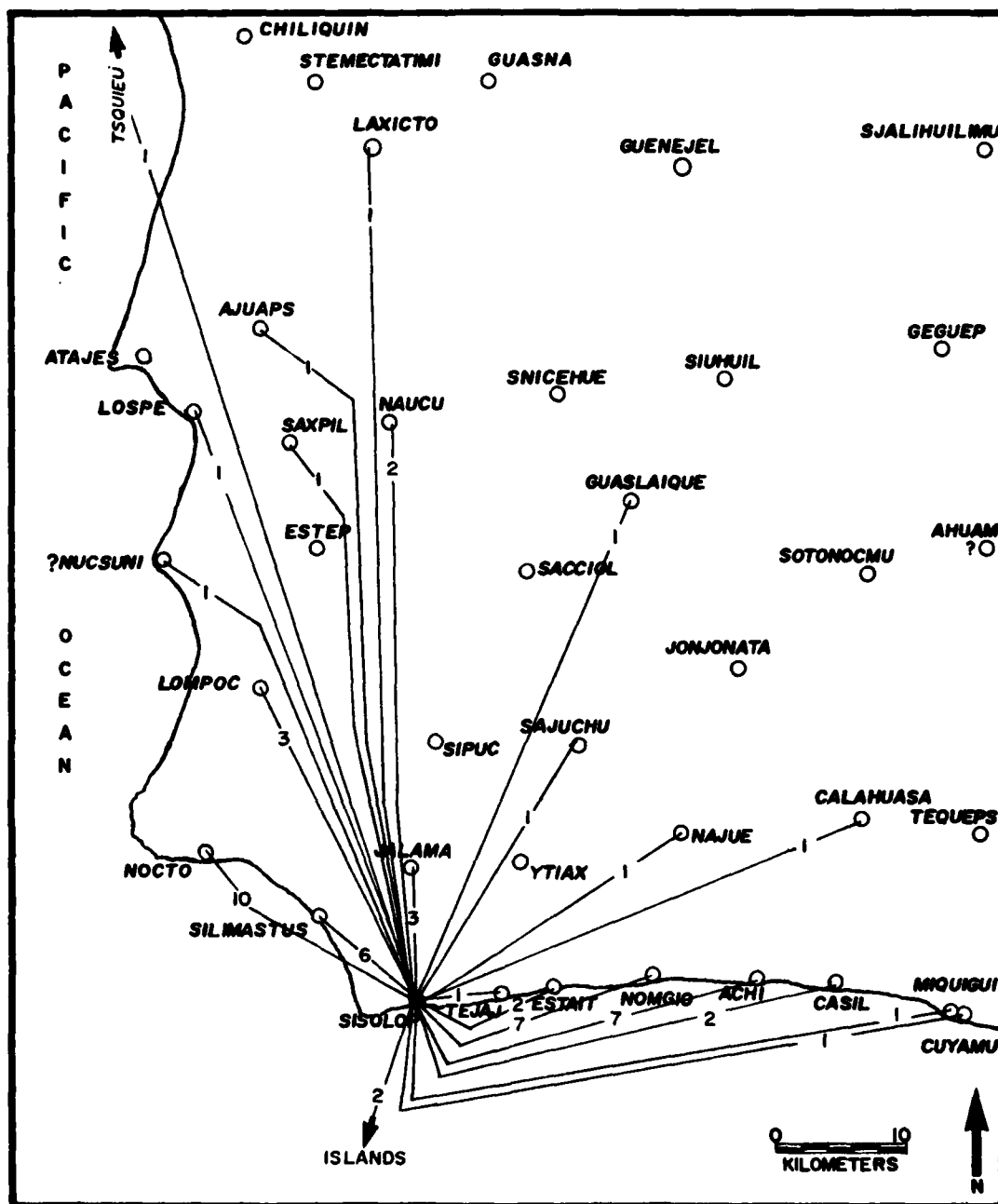


Figure 21. FREQUENCY OF KINSHIP TIES BETWEEN SISOLOP AND OTHER VILLAGES
 (Number of ties indicated by numbers on lines.)

GROUP D: EASTERN LOS ALAMOS CREEK, FOXEN CANYON
AND WESTERN SANTA MARIA RIVER DRAINAGE

The village of Sacciol was located upstream from the village of Estep on San Antonio Creek in the vicinity of the present town of Los Alamos (Sacciol = Los Alamos Pp 1814, p. 37, 91). Guasalique from which present Caslui Creek obtained its name was, according to J.P. Harrington's notes ('awaslajik) located at the old ranch house of Julian Foxen (1912-22). Snicehue (swei) was described by Fernando as being located on the south side of the Santa Maria River 3-4 miles south of (downstream from) the old Santa Maria Ranch; swei means mouth of a stream (probably referring to the Cuyama River) (Harrington 1912-22). The village name of Saljuaya at San Luis Obispo with close ties to Ajuaps is probably the San Luis Obispo name of Snicehue. (This identification is based on the exclusion of other possible choices.) The name Nipomo was given by Fernando as Purismeño anipomo, meaning "promontory" (Harrington 1912-22). Schumacher excavated at the historic village of Nipomo, located about a mile and a half from the Nipomo ranch house (Schumacher 1875:342). On the basis of the exclusion of other possible choices, the village recorded as Laxicto at San Luis Obispo is identified with Nipomo at La Purísima.

Figures 22 and 23 indicate the frequencies of marriages or other kin ties between Sacciol and Snicehue and other villages.

GROUP E: SISQUOC AND CUYAMA RIVER VILLAGES

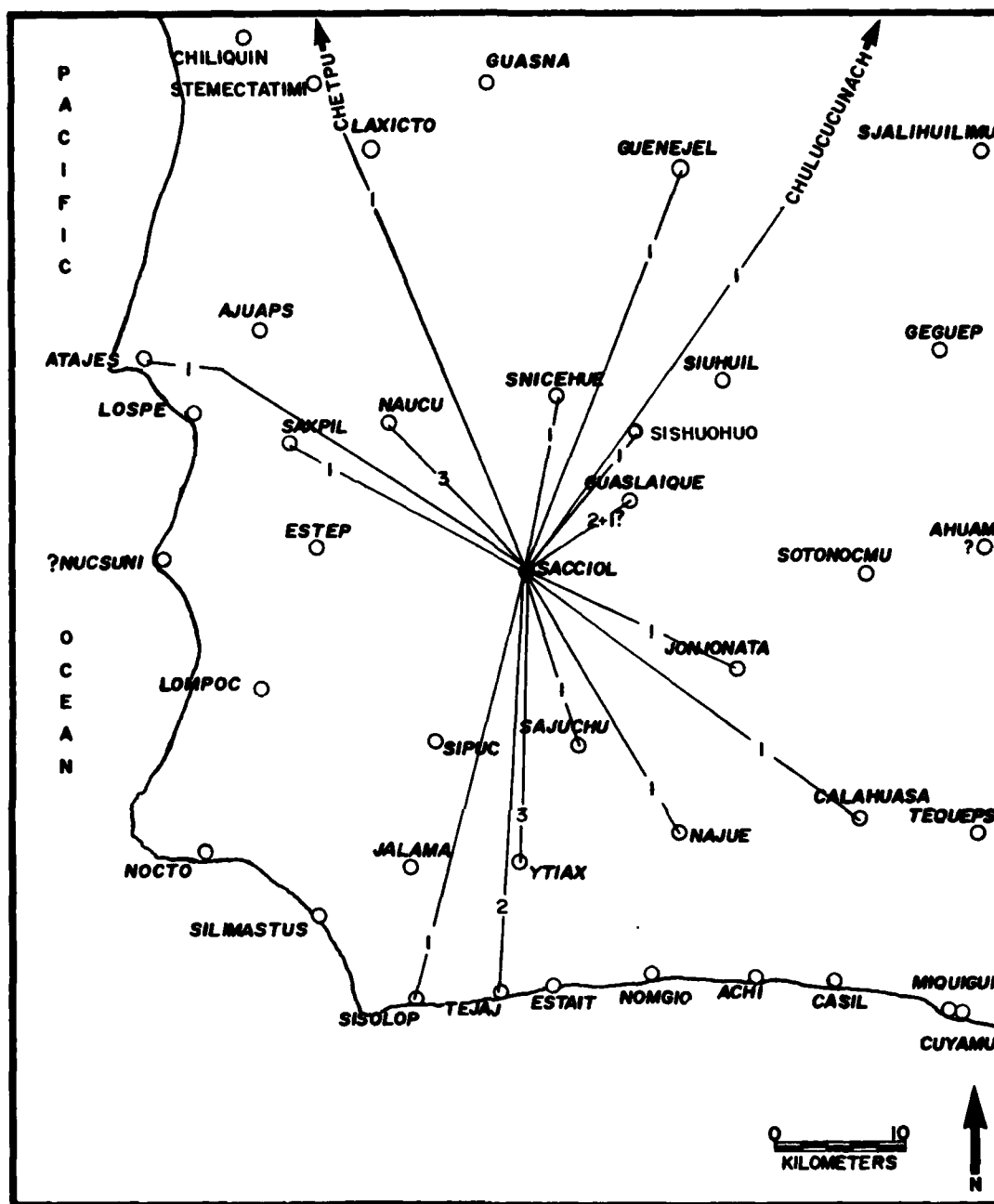
Sishuohuo, Lonsococ, Siuhuil, Geguep, and Ahuam were all apparently located in the Sisquoc River drainage. The villages of Lonsococ and Geguep were visited by the 1806 Zalvidea expedition (Cook 1960:245).

Concerning the location of Sishuohuo Harrington's notes state:

'asoskwa means in the Purismeño language "stopping place". This is the same name which is still used in the form of Sisquoc. The canyon was long, and it comes far from the east and passed the Julian Foxen ranch, and a little lower down passed the church and the old village site [1912-22].

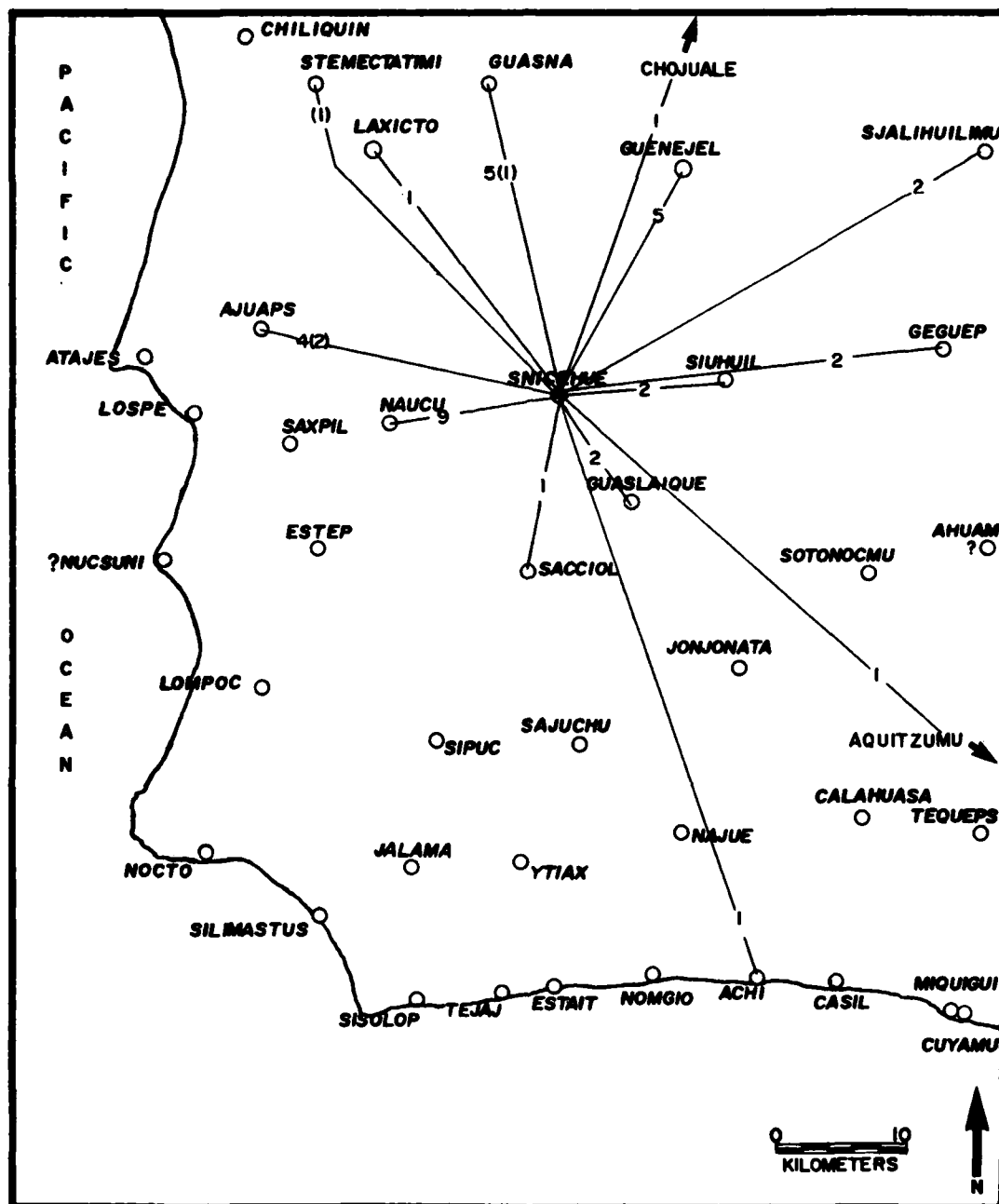
Only five people were baptized as natives of Sishuohuo, yet Tapis' 1798 count of houses attributed eight houses to Sishuohuo (Engelhardt 1932b:4). Probably many of the people living at Sishuohuo were natives of other villages, such as Snicehue.

The villages of Guenejel, Sjalihuilimu, Lisahuato (Secto), Tzo (P = Asaju), and Lquicheexe (also possibly Chojuale) were probably all located on the Cuyama River drainage. The villages of Sjalihuilimu and Lisahuato were visited by the 1806 Zalvidea expedition (Cook 1960:245). Guenejel was described by Tapis as being 12 leagues from the site of Santa Ynez Mission and having 50 houses in 1798 (Engelhardt 1932b).



KEY
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 VILLAGE LOCATIONS

Figure 22. FREQUENCY OF KINSHIP TIES BETWEEN SACCIOL
 AND OTHER VILLAGES
 (Number of ties indicated by numbers on lines.)



KEY
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 VILLAGE LOCATIONS

Figure 23. FREQUENCY OF KINSHIP TIES BETWEEN SNICHEHUE
 AND OTHER VILLAGES
 (Number of ties indicated by numbers on lines.)

GROUP F: GUASNA AND THE ARROYO GRANDE DRAINAGE

In a story told to Harrington by María Solares, Coyote and Momoy's grandson traveled north to Huasna where they found the road that leads to the sky (Blackburn 1975:130).

The priests at La Purísima may have also thought that Guasna was at the edge of their social universe. When Lequialavit (Lb 1953) of the village of Teguie, but living at the time of baptism with a wife at Chmoli, was transferred to La Purísima Mission he was listed as being from Guasna in the 1804 and 1814 padrones. Guasna was situated within what became the Guasna land grant.

West of Guasna Creek is the Arroyo Grande drainage. The villages of Stemectatimi, Chiliquin, Chmoli, and probably Timequimi can be identified as being located on this drainage. A death entry (Ld 642) states that Chiliquini was next to Arroyo Grande. A baptism (Lb 2070) was from etsmoli on the Arroyo Grande. A burial (Ld 163) took place more than ten leagues from the mission at tsmoli. In this last reference, the distance from the mission was apparently exaggerated.

A diseño for the Bolsa de Camisal land grant indicated that Los Berros Canyon was called the "Monte (forest) y Arroyo de Tematall" (Bancroft Library, Diseño B 996; Land Claims Docket S.D. 36). Schumacher located the site of what he called Te-me-te-ti on Los Berros Creek. He found historic artifacts at this site and observed: "I could plainly notice the excavations where houses had formerly stood, and particularly the large sweat-house" (Schumacher 1875:342). This village was probably the same as Stemectatimi in the San Luis Obispo Mission registers.

Six people were baptized at San Luis Obispo as natives of a village called Timequimi. One of these were confirmed as from Chiliquini and two as from Guasna. One person (Lb 968) had a younger brother from Sepjato (Lb 1416), a father from Stemectatimi (Lb 1731) and a mother (Lb 1729) from Sepjato. The village of Timequimi was probably located on the Arroyo Grande drainage.

GROUP G: SAN LUIS OBISPO BAY AND VICINITY

On December 12, 1595, Cermcño sailed along the coast of San Luis Obispo Bay.

He ran this coast that day so close to land that many people could be seen on shore on some cliffs where they had their huts. Near sundown he anchored in front of some villages where they had many balsas on land [Wagner 1929:161].

Then the expedition traded with the Indians who came out in their balsas.

The people who were assembled seemed to number about three hundred. They were naked and not so large or robust as the first ones. Some have long beards and their hair cut round, and some are more painted with stripes on their faces and arms than the Indians first seen....They are fishermen and there is fish and some shell-fish with which they sustain themselves [Wagner 1929:161].

Sepjato (Sepcato) (Chepjato) Lb 2150 - "Sepjato at the shore." ^hc^htpqatu, ^hc^htpqata - "whale's cave" (Klar 1977:52). The cross correlation of the baptismal and confirmation registers of San Luis Obispo Mission indicate that the village of Pismu was a satellite of the village of Sepjato. Pismu was perhaps founded as a more permanent settlement after the 1770 expeditions. Both Sepjato and Pismu were apparently associated as villages of Chief Buchon. Sepjato was probably located at Avila Beach.

Chano was also apparently near Sepjato. Mrs. Rosario Cooper of Arroyo Grande said ^hch^hanu = a canyon west of See Canyon (Klar 1977:52).

Tsquieu, Lb 131 - "Tsquieu located on the coast," also spelled Squequa, Chiquegua, Esquieque at San Luis Obispo or Esqueheque at La Purísima is probably ^hct^hy^hwi "chest, breast" = Rancho del Pecho (Klar 1977:52). Pecho Creek forms the boundary between the Pecho and San Miguelito grants and is probably the location of the site of Tsquieu (Gudde 1960).

The settlements of Telopomo, Puetpacho, Gnoxmu, Guejetmimu and Ltipexpa were also possibly all located along the coast between Point Buchon and Pismo Beach. Some may have been located in the interior to the southeast and northwest of San Luis Obispo Mission.

The San Luis Obispo Bay villages had, in addition to their ties with study area villages, a number of ties south to Silimastus and Sisolop in the Santa Barbara Channel. These are also shown in the genealogical charts. There was also a kinship tie as far north as Tsetacol in the vicinity of Rocky Point where a boy's father was native to Sepjato. Buchon was apparently the chief of Sepjato, the largest of the San Luis Obispo Bay villages in 1769-70. He was said to have influence 20 leagues to the north and south along the coast (see discussion in section on social organization). Palou referred to San Luis Obispo Bay as the bay of El Buchón in a 1772 letter (Bolton 1926 IV:222).

GROUP H: NORTH OF SAN LUIS OBISPO

Many of the village names from this area have not been correlated with historic placenames and their locations have not been determined. Villages which can be identified with Spanish placenames which have continued to be used are Chotcague = El Morro (Lb 1643, Lb 290 el Morro = Lc 94 chotcagua); Chetpu = Santa Margarita (Ld 238 place of gchetpu, vulgo Santa Margarita; Pb 2284 Sitpu (alias Santa Margarita); Chotnegle = Santa Margarita (Lb 1627 Santa Margarita alias Chotnegle); Topmo = Santa Margarita (Lb 147 Topono alias Santa Margarita); Setjala was apparently near Chotcagua and was eight

leagues from the mission (Ld 176) and may have been located in the vicinity of Whale Rock Creek. Satahoyo = San Simeon (Lb 1792 Stjahuayo acia el pinar). Lososkiquihe = Santa Ysabel (Lb 1694 Ksosquiquie o Santa Ysabel, Lb 2194 Csosquiquie llamada Santa Ysabel). Sceel = La Assuncion (mother of Lb 1734 of Sccle was Mb 504 of La Asuncion who was also mother of Mb 207 also of La Assuncion). The remaining villages can be tentatively located by using the villages whose locations are known and the relative frequencies of baptism at San Luis Obispo and San Miguel Missions.

The villages of Chena, Tez, and Tipu were probably located along the base of the northern slopes of the Santa Lucia range just north of San Luis Obispo. The villages of Tegui and Chulucucunach were probably located to the east of the village of Tez.

SOCIAL ORGANIZATION

Chumash society can be studied at four levels of organization. These are the household or family, village, region, and national-international levels of organization. The genealogical charts (Appendix 1A) indicate both affinal and consanguineal relationships, village of nativity, and village of residence. They therefore reflect relationships between families, villages, and regions. Genealogical charts such as Sipuc C (1A-6 through 20) indicate the presence of kinship relationships integrating the entire western half of the Chumash nation.

Political Leaders

Fages observed that the government of the Chumash in the study area was one of "captaincies" over villages. He said chiefs (capitanes) had many wives with the right of putting them away and taking maidens only. He said other men did not have this privilege, had only one wife, and did not marry a second time unless they were widowed (Priestley 1972:47-48).

In 1814, Father Luis Martinez of San Luis Obispo wrote:

Among the Indians are all kinds of classes, poor and rich. Among the rich, however, there is one in each village whom all recognize and whose voice is respected by all who live with him. I do not know by what standards, all pay tribute of fruits, goods, and beads. These headmen summon to the pagan feasts all that assemble who happen to be his friends. If per chance anyone of them should refuse the invitation, he distributes arms and after notifying his people, he sets out to avenge the injury done to him by the refusal of the invitation. He takes the life not only of the chief one but of as many as are together with him [Geiger 1976:122].

Father Juan Crespí described two important men in his diaries of the Portola expeditions. Both of these men had power in the study area. One was from Nomgio (Gaviota) and was called "El Loco" by the soldiers. The other was seen at the village of Pismo and was called "El Buchón."

El Loco was living at the village of Nomgio (Gaviota) when the 1769 expedition was traveling north to find Monterey. He traveled with the expedition as far as Ajuaps (La Laguna Larga de San Daniel) where he was said to have stayed until the expedition made its return journey (Brown n.d.:34).

On their return from Monterey, the expedition was met by El Loco in Los Osos Valley south of San Luis Obispo three leagues from the village or place of Pismo. Crespí wrote:

On our reaching here, some Heathens of this place, coming back from the shore, came up and gave us two or three cuttlefish; with them came a Heathen from the Santa Barbara Channel, known among the soldiers as El Loco, because he is a very lively talkative Indian who accompanied us some days' march on the way up, and then vanished from sight at the large San Daniel Lake two or three days' march south of here; and now four months later on our way back he has appeared again and says he wishes to go back with us again to his town, San Luis Rey. (When he saw us returning in such want and dire need of food at once vanished from sight, and as we saw later, went off and did us a very good turn, by serving notice on all the Villages to meet us on the way with food, as happened to us every day until we reached his town of San Luis Rey on the Channel) [Brown n.d.:29].

The next day, December 29, 1769, El Loco left in the morning and the expedition traveled to Pismo, called by them the Hollow of San Ladislao or of the Buchón. Here in the evening all of the people of Buchón's village came with El Buchón in front of them. El Loco also accompanied the group and Crespí stated he had

...gone off immediately and gave notice to the Buchón. They all came carrying many basins full of good pinole drinks and Atole-gruel, some fish and some Deer meat, it was all accepted from them, and there was enough and more than enough of everything to relieve our people of all their need [Brown n.d.:29].

After leaving Pismo, the expedition traveled south to the Channel; on January 3, 1770, they reached Nocto. Here Crespí noted:

Our Heathen friend and benefactor who has been following up at the trot, with his good sized feather Head-dress like a sort of Crown and his good sized Bow and Quiver at several points, during

these last marches, would drop out of sight, to appear on the road with people from various Villages, who would meet us with pinole-drink and atole-gruels.... We would stop a while to take the food they brought us, and without their asking us for anything they would be well pleased by some beads distributed to them by our Officers, and with that we would take our leave of them and go on...[Brown n.d.:32].

Between Nocto and Nomgio, El Loco apparently continued to provide for the expedition. At Sisolop El Loco

...set off at a run early in the Morning to serve notice (as we supposed) to the Villages lying beyond, to start fishing if they have no fish, perhaps telling them of the condition we are in [Brown n.d.:33].

At Gaviota Crespí observed:

He [El Loco] vanished from sight on reaching Santa Theresa [Sisolop], and since then they have brought us a great many Sardines, bonitos, dried Fish, Pinole-drinks, and atole-gruel at all these places [villages between Sisolop and Nomgio] [Brown n.d.:34].

On May 4, 1770, the second Portolá expedition arrived at Nomgio on its way north. Here Crespí noted that they encountered El Loco and the expedition was entertained with a dance "with a nicety and measure I have never seen equaled" (Brown n.d.:44).

Crespí's descriptions clearly indicate that El Loco was able to travel between Gaviota and San Luis Obispo, and was able to arrange for the feeding of the Portolá expedition by apparently every village within a few miles of the expedition route between Gaviota and San Luis Obispo. Genealogical charts Atajes B (p. 44 Appendix 1A) and Naucu B (1A-37) indicate the presence of kin ties between the villages of Atajes and Ajuaps and the village of Nomgio. These ties are consistent with the reputed stay of El Loco at the village of Ajuaps.

El Buchon was the other important person described by Crespí. Crespí said of him:

...he who is the Indian so greatly respected and feared by many Heathen peoples in all the vicinity for about twenty leagues in both directions: for they talk of this Heathen as far as the Channel and the Santa Lucia Mountains. He uses great dignity, and always takes a considerable retinue with him; no one sits down in his presence, nor in the presence of his wife and sons, who is not ordered to. Everyone from what we have understood pays tribute

to him; for whether it is seeds when they harvest them, or if they kill meat or catch fish, some of everything is taken to his House. The Buchon is a Heathen of distinctive appearance, about forty years old, quite tall, well formed and of good feature; he has a large swelling on the side of his neck, grown as large as a well-swollen Ox-gall [Brown n.d.:51].

The man so renowned and feared in all these Parts, we conceived him to be a sort of little King over these widespread good heathen peoples [Brown n.d.:29].

In all our travels, we have seen nothing to equal the way this Buchon is feared, respected and obeyed [Brown n.d.:52].

Buchón fed the 1769 expedition both on its way north and south at the place of Pismo. The return expedition met three of Buchón's men approximately three leagues north of Ajuaps on May 9, 1770. These men told the expedition to come to Buchón's house and the Spaniards said they would come the next day. Crespí noted:

Late in the day came some fourteen Heathens from that Village, bringing about sixteen fresh fish of good size, and word that their Chief Buchon had told them that if we stayed to spend the night there, they were to bring us food early in the morning; as indeed they did: this morning the tenth, everyone in the village came over with his Basins of Pinole and Atole-gruel, with slices of fresh deer meat and four fish. There must have been over seventy persons of them, men, women and children, and they brought such a good share there was more than enough for every one, particularly the pinole-drink they brought, which was very good and tasty. It was taken from them and they were given beads and ribbons by the Governor and Don Pedro Fages in return for the food: among them came a young unmarried son of this Buchon, and two of his brothers, whom they contrived to single out by fastening good sized ribbons on their heads, besides the beads that they gave them as well [Brown n.d.:50].

On May 10, 1770 the expedition arrived at Buchón's village of Pismo:

After sundown their Chief Buchón came with all of his retinue of Heathens and his family. As soon as the Chief arrived one of his retinue took his bow and arrows from him, and spread a hide on the ground for him to sit on. His family brought a good share of tamales made of some special kind of seed, and four fish, all of which he presented to the Governor, and we all sat down with him at the fire. They gave him beads, ribbons and a pair of small

scissors with case, all of which he took and it was plain that he was pleased and thought a great deal of it; all of his family were given presents in proportion. Being seated and as it was now late, we ate sitting next to him; he was given some and ate it as we did, inviting two of his brothers who sat at his side. After dinner was over he made signs asking for tobacco to smoke: a soldier gave him his pipe, lighted, and he took two puffs on it, and gave the pipe to his brothers who did the same [Brown n.d.:51].

From Pismo the expedition continued north; on May 14, 1770, they observed a fight between six of Buchón's men and ten warriors of the village of Satahoyo (San Simeon). Crespí noted that the Satahoyo Indians had previously given Buchón two arrow wounds in the body. Buchón had shown Portolá and Fages these wounds (Brown n.d.:54).

Palou noted that the mission of San Luis Obispo was to be founded in the valley of Los Osos, territory of Chief Buchón (Bolton 1926:359). Buchón died before March 1776 when the Anza expedition camped at the village of Pismo. Here Font noted:

The village of El Buchón is so-called because when the first expedition of Señor Portolá came there lived in this village a very high Indian chief called Buchón, famous in all the Channel for his valor and for the damage which he had done there with his wars. I learned that one of his principal wives still lived there, recognized by the heathen, who paid her tribute of a portion of their seeds, but he is now dead. Another of his concubines became a Christian and lived at the mission of San Luis married to a soldier [Bolton 1931:268].

The genealogical chart of known relatives of Buchón is on page 62 of Appendix 1A. Buchón's son Liacsusu (Yacxus; Lb 246) was baptized as being from the village of Sepjato; his confirmation entry, however, indicates that he was native to the village of Chiliquin (Lc 57). Liacsusu's mother was a sixty-year-old woman from the village of Chiliquin (Lb 1170). His sister, Fortunata Buchón (Lb 318), her child (Lb 346) and another sister (Lb 341) were all from Chiliquin. One woman from Stemectatimi (Lb 1817) and a man from Laxicto were described as being relatives of Buchón's son (Lb 246). An uncle-in-law of Lb 1817, Coguia (Jouia) of Chiliquin (Lb 176), was alcalde in 1799 (Englehardt 1933:42) and was mentioned as being an associate of Miguel's in the attempted 1794 revolt. Benbenuto Liacsusu (Lb 246) was alcalde in 1835 (Lm-776-778 witness).

The San Luis Obispo and La Purísima Mission registers do not explicitly identify very many people as chiefs (capitanes). The men who were so identified were apparently some of the most important chiefs. Men who had more than one wife at the same time (indicated by overlap in the ages of their children) can also be assumed to be chiefs on the basis of the rule stated by

ages that only chiefs had more than one wife. Goycoechea's 1796 census of Santa Barbara Channel villages included the names of the chiefs associated with most villages between Silimastus and Ventura. The men he listed as chiefs of Sisolop, Tejaj and Estait have been identified in the records of La Purísima Mission.

It is probable that the mission registers do not provide data documenting many of the ties between chiefly families--for instance, no one can be identified as a brother of Buchón. Noble families were therefore probably even more integrated than indicated by the genealogical charts.

Josef Antonio Jumjue (Pb 2284) (Sipuc C, 1A-17) was identified as a chief in his wife's baptismal entry at La Purísima Mission (Pb 2240). He was the only person who was a native of Chetpu (Santa Margarita north of San Luis Obispo) baptized at La Purísima Mission. When baptized, Jumjue apparently had been living with his wife at Guenejel. One of his sons, Pastor Choiama or Suapieguít, was a friend of Fernando Librado, J.P. Harrington's main consultant concerning native placenames in the study area. Choiama was baptized as being born at Guasalique, but padrones list him as a native of Jonjonata. At San Luis Obispo, two daughters of Jumjue (Lconue, Jonue) were baptized from Lquicheexe and Sjalihuilimu; their mother (Lb 1795) was a native of Lquicheexe. Jumjue (Lmoguichi) also apparently had a daughter who was a native of Laxicto (Lb 762). The daughters (Lb 925, 926 from Sjalihuilimu and Lquicheexe) were called Maria de los Reyes and Francisca de los Reyes. The "de los Reyes" (of the kings) endings of these girls' names were not given to any other recruit and were given to only a few mission born children from important families.

The Sipuc C chart (1A-15 through 17) indicates that Jumjue was affiliated with families at Tsquieu and Silimastus that were tied together by marriage. Ties such as those between Silimastus and Tsquieu, which connected the western end of the Santa Barbara Channel with San Luis Obispo Bay, were not common and apparently indicate ties between noble families. The Sipuc C chart indicates the presence of elite families that were closely affiliated. Their affiliation apparently served to provide a measure of political unity over a large area.

Miguel Robles Chochove (Lb 25) (1A-63) was said to be the chief of Chano in a niece's baptism entry (Lb 41) and was said to be the chief of the mission when he later acted as witness for a baptism (Lb 120). Miguel was also identified as the leader of the planned revolt of 1794. Chochove perhaps followed Buchón as chief of the San Luis Bay - Los Osos Valley area. A Silimastus man (Lb 1688) was said to be a relative of Miguel Chochove in his baptismal entry. Another tie explicitly indicated in the registers between San Luis Obispo Bay and the west end of the Channel is a marriage tie between Tsquieu and Sisolop indicated on chart Saxpil Q (1A-33). This chart also indicates ties with villages in the study area. Other possible ties between the San Luis Bay area and the west end of the Channel may be indicated by the village names of Ape (Saxpil R, 1A-68) and Lutijloj (Florencio Yupiet, 1A-68) which may be the La Purísima Mission native names of San Luis Obispo area villages.

Marcos Puyayemehuit (Pb 1454, 1A-66) was described in several register entries as chief of Sisolop (Pb 1209 and Pd 373). He was also identified as Chief of Sisolop by Goycochea (Brown 1967:20). Puyayemehuit's father was from Casil, his mother from Sisolop. Members of Puyayemehuit's kindred apparently usually found their spouses at Sisolop. Puyayemehuit was apparently monogamous since he was not described as the father of any children other than those by his wife (Pb 1459). He therefore differed from Jumjue who was apparently polygamous, had children only by wives distant from his natal village, and was identified as being related to families that had ties to distant villages.

I have encountered only four people baptized at La Purísima Mission who were identified as capitanes. Two have just been discussed. The other two were a father and son from the village of Sjalihuilimu (1A-69).

The village of Sisolop was referred to as a religious capitol governing the area of the Channel east to Dos Pueblos (Hudson, Blackburn, Curletti, and Timbrook 1981:11, 99). Perhaps Puyayemehuit was a chief with some sort of jurisdiction over the entire area south of the Santa Maria River.

Goycochea identified Suluquapuyaut as chief of Tejaj (Brown 1967:20). Suluapuiaua apparently died before he could be baptized, but was identified as the father of children from Sisolop, Nomgio, and Tejaj. His oldest child was from Sisolop, the next two from Nomgio, and the last from Tejaj. The last two children were of a Nomgio wife (1A-67).

Goycochea identified Tulala as chief of Estait. Tulula (Pb 1665) (Saxpil K, 1A-30) of Estait was the husband of a woman (Pb 1915) of Saxpil who was baptized along with a group of Estait women. No ties with Tulula or his wife have been found.

Table 8 lists the men with ties to the study area who are indicated as having had more than one wife at the same time prior to baptism. On the basis of Fages' statement that only chiefs had more than one wife, these men can be presumed to have been chiefs or close relatives of chiefs. None of the men from the vicinity of the study area identified as chiefs in the registers or by Goycochea clearly had more than one wife at a time, although Jumjue and Suluapuiaua probably did. In addition to those who can be clearly identified, other men probably had more than one wife at a time. The following men were probably all polygamous. 1) Sixto Puniahualasuit (baptized as native of Estait) is listed in the 1799 padron as a native of Lompoc (Sipuc C, 1A-12). He had wives who were natives of Lompoc, Tejaj, Nomgio, and probably Silimastus. 2) Jogoyoyoc or Susasu of Nocto, (Sipuc C, 1A-18) husband of Nocto woman, had also been husband of a Lompoc woman. 3) Guinaycet (Gunayamse) of Saxpil (Saxpil G, 1A-29) had a wife from Saxpil and had also been married to a Naucu woman. 4) Menjaue of Lompoc (Sipuc B, 1A-2), husband of a Sipuc woman, was previously the husband of a Saxpil woman who had apparently not remarried. 5) Nihahua of Nomgio (Sipuc C, 1A-10) married to a wife from Tohan (San Miguel Island), had also been married to women from Tejaj and Nomgio. Graciano Nihahua

TABLE 8. MEN WITH STUDY AREA TIES WHO ARE DOCUMENTED AS HAVING MORE THAN ONE WIFE AT THE SAME TIME

Man's Native Name	Chart*	Man Native of	Mission Wife		Other Wife	
			Native of	Children at	Native of	Children at
Esnapchet	Nocto A	Silimastus	Nocto	Nocto	Silimastus	Silimastus
Momain	Sipuc C	Lompoc	Lompoc	Lompoc	Lompoc	Lompoc
Matisahuit	Sipuc C	Sipuc at Sajuchu	Ytiac	Sipuc	Sajuchu	Sajuchu
Yajacet	Estep A	Estep at Nocto	Estep at Nocto	b. + p. 1799 Saxpil p. 1814 Estep	Saxpil	b. Estep p. Saxpil & p. Nongio
Nihuoseo	Naucu A	Ajuaps	Naucu	Guasaliq	Sishuohuo	n.g.
Ltelehuit (Calasuit)	Atajes C	Atajes	Chano	Chano	Ajuaps	Ajuaps Also Child of ? at Petpatsu
Cununaya or Suluhuista	Sipuc A	Najue	Najue	Ajuaps, Najue	Sipuc	Sipuc
Huelescucat	Naucu M	Snicehue	b. Naucu-p. Snicehue	Siuhuil	Guasaliq	n.g.
Salchuanehuit	Sipuc B	Guenejel	Snicehue	Guenejel	Saccioi	Guenejel, Snicehue
dead	Saxpil B	---	Saxpil	Naucu	Saxpil	Saxpil
dead?	Laxicto-Sisolop	---	Laxicto	Laxicto	Sisolop	Sisolop also had children of ? at Temequimi or Guasna
Alicucay	Sipuc C	Sajucha	Sajucha	Sajucha	Tejaj	Tejaj

*See Appendix 1A.

TABLE 9. POST-MATRIL RESIDENCE OF PEOPLE FROM STUDY AREA VILLAGES

Village of Birth	Endogamous		Post Marital Residence Choice				Neolocal Village of Children	Percent Endogamous = $\frac{2 \times \text{Endogamous} \times 100}{(2 \times \text{Endogamous}) + \text{Exogamous}}$
	Endogamous	Exogamous	Patri-	Matri-Patri	Matri-	Neolocal		
Nocto	2	18	1	1	3	1	3	18
Lompoc	6	27	5	1	6	2	-	31
Sipuc	0	5	1	-	3	1	-	0
Estep	2	7	1	1	2	2	-	36
Saxpil	6	27	4	2	3	2	-	31
Lospe	0	12	3	1	1	1	-	0
Atajes	1	6	1	-	3	-	-	25
Ajuaps	4	35	4	2	6	3	2	19
Maucu	5	39	8	2	4	4	1	20
Goleta Slough Towns*	57	86	7	6	32	2	-	57

*From Johnson, Warren, and Warren 1982:44

and 6) Florencio Yupiet (1A-68), who had been married to women from Sajuchu, Nomgio, and Lutijloj, were both baptized along with the chief of Sisolop, Marcos Payayemehuit, and were clearly important people.

Charts such as Sipuc C clearly contain the names of many important men in addition to those which have been indicated to have been political leaders. The Ajuaps O chart also contains the names of several important men. These include Lteche of Satahoyo (Ajuaps O, 1A-52) who was the father of children at Satahoyo, Xsocial, Chetpu, and Tmipu. Joaquin Morrillo Chassa (Ajuaps O, 1A-50) interpreter and one of the leaders of the planned 1794 revolt, is also included in the Ajuaps O chart.

In conclusion, it appears that there were more people with chiefly status than there were villages. Furthermore, some chiefs were members of families that were highly endogamous and others of families which were relatively exogamous. The genealogical charts indicate that nobility living in the study area were closely tied together by kinship ties. These ties served to integrate villages into regional groupings and also served to integrate regional groups into a national network. Networks involving the politically important families probably served to facilitate trade and may have aided in reducing the intensity of warfare between villages. Villages were, however, not integrated to the degree necessary to prevent war between them.

Inter-Village Warfare

Concerning the Channel Chumash west to Nocto Fages observed:

They receive the Spaniards well, and make them welcome; but they are very warlike among themselves, living at almost incessant war, village against village [Priestley 1972:31]

Concerning the Chumash in the vicinity of San Luis Obispo he observed:

The men do not often sleep in their houses at night; but carrying with them their arms, bow and quiver, they are accustomed to congregate in numbers in great subterranean caves [sweatlodges], where they pass the nights in sheer terror; [if they stayed home] they might be surprised in their beds by the enemy whilst defenseless on account of the presence of their wives and children. They also congregate thus in order to keep watch, spy upon, set traps for and surprise those who may be taken off their guard, for they are a warlike people, always roaming from village to village at odds with everyone [Priestley 1972:48].

Father Luís Martinez wrote the following concerning traditional rights of land tenure:

Notwithstanding that the Indians in their pagan state hold lands by families they have no need for agreements to plant for they live on the products bestowed by nature; yet it is a weighty matter that produces not a few wars if anyone has the effrontery to go and gather fruits without previously paying and notifying their legitimate owner [Geiger 1976:110].

Father Lasuen said of California Indians:

Those living adjacent to one another are accustomed at times to be in communication and to preserve some sort of harmony. But when one of them enters on the territory of another, they invariably take up arms, because among them to speak a different dialect and to be an enemy are one and the same thing [Kenneally 1965:2:17].

Martinez had also observed that refusal of invitations to feasts was a cause of warfare.

The right of chiefs to have more than one wife enabled individual chiefs to establish marriage ties with other chiefs. The daughters of chiefs were apparently sought by many men. One woman from Tejaj (Pb 1177) (Sipuc C, 1A-11, 12) was married to Shuojonoguit of Naucu at the time of her baptism. She had been married to Gupchet of Saxpil, Puniahualasuit of Estait or Lompoc, and apparently another man at Tejaj, prior to this last marriage. Her previous two husbands were alive at the time of her baptism. Several other women had been married to more than one man and had a previous husband who was still alive at the time of her last marriage. Changes in male marriage partners probably reflect changes in political alliances, and may have been initiated by warfare. The changes may have been caused by the capture of wives from opposing groups or through the divorce of wives from enemy villages. The stealing of another man's wife by the first Alcalde of San Luis Obispo Mission may reflect native practice.

Buchón had been shot by people from a village located well within the 20 leagues he was said to control. Crespí also suggested that the people camped at the place called La Graciosa had moved because of Buchon (Brown n.d.:49). Buchón's political power outside of the San Luis Obispo Bay region was probably based on his ability to maintain alliances with the nobility of other regions. Tribute from these other regions may have been in the form of bride payments, dowries exchanged between noble families, or gifts at feasts.

Figure 10a indicates that during pre-mission times more boys survived than girls; there was, however, a higher probability of women surviving to old age than men. This difference may be related to the loss of men in warfare.

Table 10. POST-MARITAL RESIDENCE OF PEOPLE FROM STUDY AREA VILLAGE GROUPS
(circled numbers = polygamous marriage)

Village Camp	Patrilocal	Patri-Matrilocal	Matril-Patrilocal	Matrilocal	Neolocal
Ajuaps, Atajes, Lospe Saxpil, Estep & Naucu	16 + ①	3 + ①	1	10 + ⑤	6 + ③
Noctó, Lompoc, and Sipuc	3 + ③	-----	2	6 + ⑤	3

Regional Groups

The genealogical charts and Figures 11 through 22 indicate the frequencies of kin ties between different villages. Villages along the coast and villages along major drainages such as the Santa Ynez and Santa Maria River drainages were usually most closely affiliated with nearby villages also located on the coast or in the same drainage. Villages such as Saxpil, Naucu, and Guasalique were apparently close to the boundary between two regions. Because of their location these villages had strong ties to adjacent regions. Fernando Librado indicated the Casmalia Ridge was the northern boundary of the Lulapin. The Lulapin nation included the people of the Santa Ynez, Ojai, and Santa Clara River Valleys and the Santa Barbara Channel. Fernando told Harrington:

The coast of the mainland was where inland Indians, coast Indians and island Indians mixed. That is why the siliyk^c was on the coast. Lulapin applied to Ventura, Island, Santa Ynez, Santa Barbara and Purisima Indians. But Kasmali, Nipomo, Guadalupe, San Luis Obispo did not belong to the Lulapin, but they came sometimes to visit at Cojo etc. - just one or two, but were not a part of the Lulapin proper [Harrington 1912-1922].

Kasmali (Casmalia) is further discussed along with Saxpil in the discussion of study area villages.

Powell's observation concerning differences between Chumash languages or dialects support Fernando's groupings. In 1887, he wrote:

The existing dialects named according to the missions around which they were spoken are as follows: San Buenaventura, Santa Barbara, Santa Rosa Island, Purisima, Santa Inez, and San Luis Obispo. With the exception of the last named the several dialects are very closely related, and although each possesses a greater or less number of words not contained in the others, their vocabularies show many words which are common to all.

The dialect formerly spoken at San Luis Obispo differs much from any of the others, and a critical comparison is necessary to reveal a sufficient number of words possessing identical roots to render their common parentage obvious [Heizer 1955:86].

Fages did not consider the difference to be as great as Powell indicates. He said:

The language [of San Luis Obispo] appears to be the same with little difference as that of the Indians on the northern [western] end of the Santa Barbara Channel, and it extends along our road [toward Paso Robles] for ten leagues north of the mission [Engelhardt 1933:40.]

Fages may have been misled by the presence of ties between San Luis Obispo and the western Channel.

Post Marital Residence

Four basic types of post marital residence can be recognized in the data presented in the genealogical charts. They are: 1) endogamous couples who had children at their native village, 2) patrilocal couples who had children at the husband's native village, 3) matrilocal couples who had children at the wife's native village, and 4) neolocal couples who had children at villages from which neither the husband or wife were native. Observation of the genealogical charts indicates that some individuals had more than one type of residential arrangement during their lives. It appears that some men had wives living in more than one village at the same time. These polygamous marriages at times included patrilocal, matrilocal, and endogamous types of relationships. Matrilocal relationships in the case of polygamous marriages apparently were maintained through visits by husbands. The genealogical charts indicate that some marriages began with the couple living in the husband's native village until a child was born. After the birth of the first child, the couple then moved to the wife's village where other children were born.

It is usually possible to determine the village of post marital residence only from the birthplace of children, and not all kinship relationships are stated in the registers. It is therefore impossible to determine all of the places where individuals lived after they were married and all of the marriage partners they had had. It is possible that in some cases in which the native village of a child is given, the couple moved to another village after the birth of the child. Many cases of patrilocal residence may have changed to matrilocal or neolocal.

A consideration of all of the available information does, however, result in knowledge of the pattern of post-marital residence in the study area.

Table 10 indicates that there was a strong tendency toward village exogamy in the study area. It appears that the tendency toward exogamy was greater than along the Channel coast. This difference may be a function of the sizes of the study area villages since most of the Channel villages were larger than those in the study area and there were more possible marriage choices in the larger villages.

Tables 10-12 indicate that post-marital residence in the study area can be classified as ambilocal. The villages in the southern part of the study area appear to have had a slight matrilocal bias and those in the northern portion a slight patrilocal bias. The study area differs from the Goleta Slough and Santa Cruz Island where post-marital residence tended to be matrilocal. Research with baptismal entries from Santa Cruz Island indicate:

By far the majority of the people who were doing the moving were male (36 compared to 5 females), and whether more people were moving in or out is contingent upon which village is being

Table 11. MOVEMENT OF PARENTS NATIVE TO DIFFERENT VILLAGES AS INDICATED BY THE PLACE OF BIRTH OF THEIR LAST CHILD

Village	Men		Women		
	In	Out	In	Out	
Nocto	3	3	4	2	+1
Lompoc	3	5	4	2	0
Sipuc	2	1	-	1	0
Estep	-	2	2	2	-2
Saxpil	3	4	3	6	-4
Lospe	-	2	3	2	-1
Atajes	-	3	1	-	-2
Ajuaps	7	5	5	6	+1
Naucu	6	3	5	10	-2
	24	28	27	31	

LIST OF GENEALOGICAL DIAGRAMS

Page	Name of Diagram	Study Area Villages Mentioned on Diagram									
		Saxpil	Estep	Lospe	Nauca	Ajuaps	Atajes	Sipuc	Lompoc	Nocto	Nucsuni
1	Sipuc A										
2	Sipuc B Part 1	x			x			x			
3	Sipuc B Part 2			x	x			x			
4	Sipuc B Part 3			x	x					x	
5	Sipuc B Part 4		x				x				
6	Sipuc C Part 1	x			x			x			
7	Sipuc C Part 2									x	
8	Sipuc C Part 3							x			
8	Sipuc C Part 4								x		
9	Sipuc C Part 5										
10	Sipuc C Part 6										
11	Sipuc C Part 7	x			x		x		x		
12	Sipuc C Part 8								x		
13	Sipuc C Part 9	x		x	x					x	
14	Sipuc C Part 10								x		
15	Sipuc C Part 11										
16	Sipuc C Part 12										x
17	Sipuc C Part 13										
18	Sipuc C Part 14										
19	Sipuc C Part 15	x		x					x	x	
20	Sipuc C Part 16				x				x	x	
21	Sipuc D Part 1	x						x		x	
22	Sipuc D Part 2								x	x	
23	Estep A	x	x								
24	Estep B		x								
24	Estep C		x								
24	Estep D	x	x								
24	Estep E	x	x								
24	Estep F	x	x								
25	Lospe A										
26	Lospe B			x	x						
26	Lospe C			x							
26	Lospe D			x							
26	Lospe E			x							
26	Lospe F			x							
26	Lospe G			x							
26	Lospe H			x							
26	Lospe I	x		x							
27	Lospe J			x							
27	Lospe K	x		x							
27	Lospe L			x	x						

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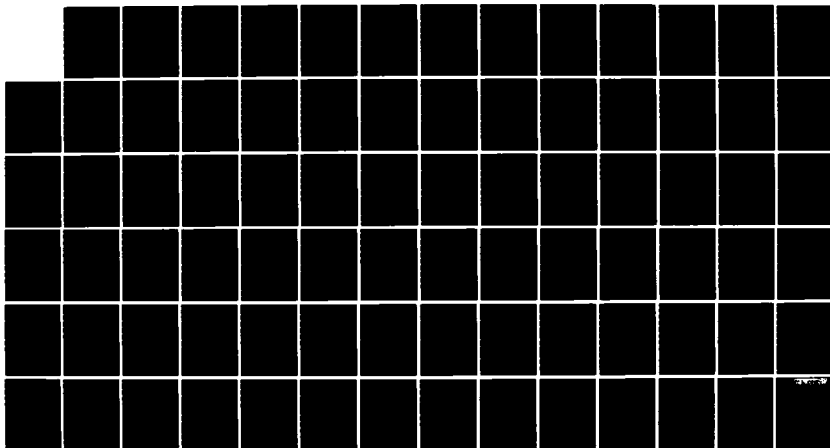
ARCHAEOLOGICAL INVESTIGATIONS OF THE SAN ANTONIO
TERRACE VANDENBERG AIR F. (U) CHAMBERS CONSULTANTS AND
PLANNERS STANTON CA C KING JAN 84 DACA09-81-C-0048

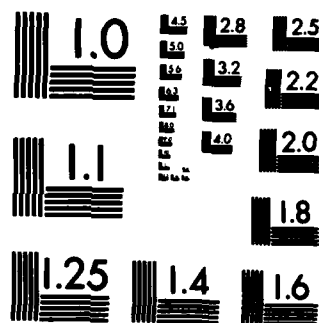
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COPY RESOLUTION TEST CHART

LIST OF GENEALOGICAL DIAGRAMS (Continued)

Page	Name of Diagram	Study Area Villages Mentioned on Diagram									
		Saxpil	Estep	Lospe	Naucu	Ajuaps	Atajes	Sipuc	Lompoc	Nocto	Nucsun
28	Saxpil A	x									
28	Saxpil B	x		x							
28	Saxpil C	x			x						
28	Saxpil D	x									
29	Saxpil E	x									
29	Saxpil F	x									
29	Saxpil G	x							x		
29	Saxpil H	x			x						
30	Saxpil I	x									
30	Saxpil J	x							x		
30	Saxpil K	x									
30	Saxpil L	x									
31	Saxpil M	x									
32	Saxpil N	x									
32	Saxpil O	x									
32	Saxpil P	x					x				
33	Saxpil Q	x					x				
34	Saxpil R	x			x						
34	Saxpil S	x									
34	Saxpil T	x			x						
34	Saxpil U	x									
34	Saxpil U	x									
34	Saxpil V	x									
34	Saxpil W	x									
35	Saxpil X	x									
35	Saxpil Y	x									
35	Saxpil Z	x									
35	Saxpil AA	x									
35	Saxpil BB	x									
36	Naucu A				x						
37	Naucu B Part 1				x						
38	Naucu B Part 2						x			x	
38	Naucu C				x						
38	Naucu D				x						
39	Naucu E				x						
39	Naucu F				x						
39	Naucu G				x						
39	Naucu H				x						
39	Naucu I				x		x				
39	Naucu J				x						
39	Naucu K				x						
40	Naucu L				x						

[illegible]

LIST OF GENEALOGICAL DIAGRAMS (Continued)

Page	Name of Diagram	Study Area Villages Mentioned on Diagram						
		Saxpil	Estep	Lospe	Naucu	Ajuaps	Atajes	Sipuc
57	Lompoc D							
57	Lompoc E							
57	Lompoc F							
57	Lompoc G							
57	Lompoc H							
57	Lompoc I							
58	Nocto A							
58	Nocto B							
59	Nocto C							
59	Nocto D							
60	Nocto E							
61	Nocto F							
61	Nocto G							
61	Nocto H							
61	Nocto I							
61	Nocto J							
61	Nocto K							
61	Nocto L							
61	Nucsuni A							
61	Nucsuni B							
61	Nucsuni C							
61	Nucsuni D							
62	Relatives of Capitan Buchon							
63	Relatives of Capitan Miguel Robles							
64	Distant ties between Stemeclatimi and Interior Villages							
65	Laxicto - Sisolop ties							
66	Relatives of Capitan Payayemehuit of Sisolop							
67	Relatives of Capitan Sulupaiaua of Teja							
68	Relatives of Florencio Yupiet							
69	Relatives of Capitans of Sjalhuilimu							

considered. It was interesting (as well as expected) that many more people were moving into Suagel than out into other island villages [Pfeiffer 1977:10].

Study of mission register entries of people born at Goleta Slough villages indicate the presence of 32 matrilineal and 7 patrilineal marriages (Johnson, Warren and Warren 1982:44).

Table 10 indicates that many of the matrilineal marriages of people from the study area involved polygamous marriages. Examination of the families of men with more than one wife indicates that frequently a man would have wives who lived at more than one village. These wives were probably visited by their husbands who apparently traveled between villages. The presence of polygamous marriages with wives living in different villages was apparently common throughout the Chumash area. It has been documented as being present in the Santa Monica Mountains (Edberg 1982:28-30, 36) and on Santa Cruz Island. Linda Pfeiffer observed that on Santa Cruz Island:

Polygamy appeared to be common, especially among males.... Males, however, were apparently very mobile, having wives in more than one village....

My data also indicate that the spouses were ranked, at least in the case of the females, with -huan's representing principal wives and -elene's representing second wives. The children, however, always remained with their mother [1977:41].

Many polygamous men apparently traveled between villages fairly frequently. This traveling may have been associated with the maintenance of trading networks. The presence of polygamous marriages in which wives often lived in different villages is not common in societies that have been studied by anthropologists. Murdock has even denied that such arrangements were possible (1965:217-18). The small village of Sipuc was apparently made up of one or two matrilineal families. The women of these families apparently served as second wives of polygamous men. The primary wives of these men apparently often lived with their husbands at the husband's native village. The village of Sipuc was the smallest well documented village in the study area and it apparently had a unique organization.

Chumash men who did not inherit rights of land ownership or political power from their fathers probably often choose to live at the native villages of their wives. Other men probably chose to remain in their brother's household or to move to the village of other relatives. The later cases appear in my tabulations as neolocal marriages. Ethnographic data and some of the genealogical charts indicate the presence of patrilineal inheritance of positions of chieftainship. The rights to gather resources were probably inherited by all who were born at a village. The choice of village of post-marital residence was probably based on a consideration of these rights

and the rights which would be conferred through affiliating with a spouse's or other relative's village. In the case of the Chumash, an important consideration was probably the maintenance of trading ties between families in different villages.

Kunkel has noted the presence of ambilocal corporate residential kin groups among the Pomo, Wappo, Coast Yuki, Modoc, and some Pit River tribelets (1974:16). It appears that the Chumash, at least those who lived in the study area, were similarly organized.

IMPLICATIONS FOR ARCHAEOLOGICAL RESEARCH

The ethnohistoric research reported here has increased our knowledge of the distribution of native settlements at the time of colonization, their size, and their relationships to other settlements. This information can be integrated with archaeological data to provide a comprehensive mapping of archaeological sites of the protohistoric period. The distribution of earlier sites can then be compared with the distribution of protohistoric sites. Such comparisons will allow for the development of systematic models explaining changes in the distribution of both permanent residential sites and open air camps. Changes in the organization of regional, national, and international social networks were probably frequently the causes of changes in site distribution. The organization of kinship ties between villages shown in the genealogical charts provide an historic baseline. Models of the organization of society during earlier periods can be compared with the organization of society during the protohistoric period.

The extent of kinship ties by villages such as Saxpil indicate that people were living in the San Antonio Terrace region who were natives of other villages. These natives of other villages were of both sexes. People from as far away as Gaviota and San Luis Obispo Bay were married to people from the study area.

It is probable that feasts held at Saxpil attracted many people who lived as far away as Gaviota and San Luis Obispo Bay. Articles of dress and adornment as well as other items manufactured for trade can be expected to be the same during the protohistoric period in the study area as those found at both San Luis Obispo and the Santa Barbara Channel. Products made in the study area for trade should be commonly found in contexts as far away as San Luis Obispo and Gaviota.

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Appendix I-A

GENEALOGICAL CHARTS FOR VILLAGES OF AJUAPS, ATAJES, NAUCU, SAXPIL, LOSPE, ESTEP, LOMPOC, SIPUC, NOCTO, AND NUCSUNI

Key - The following symbols are used in constructing the genealogical charts (see also list of abbreviations, footnote Page I-3):

Δ = male

O = female

Δ = O marriage (marriage as here defined includes all relationships which result in being designated a parent as well as all mission-validated native marriages; the latter are designated by mission marriage number).

Sample Entries:

Δ 26 sex and age at time of baptism

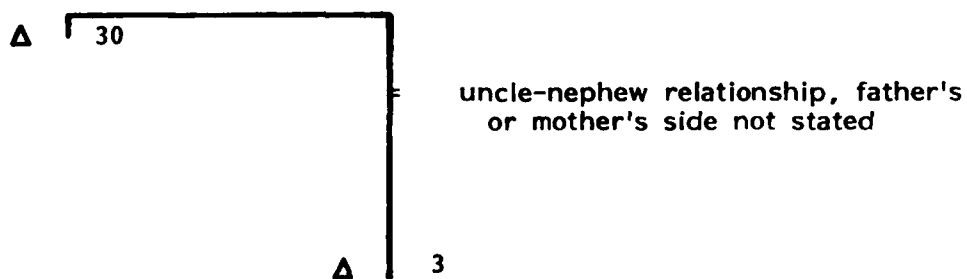
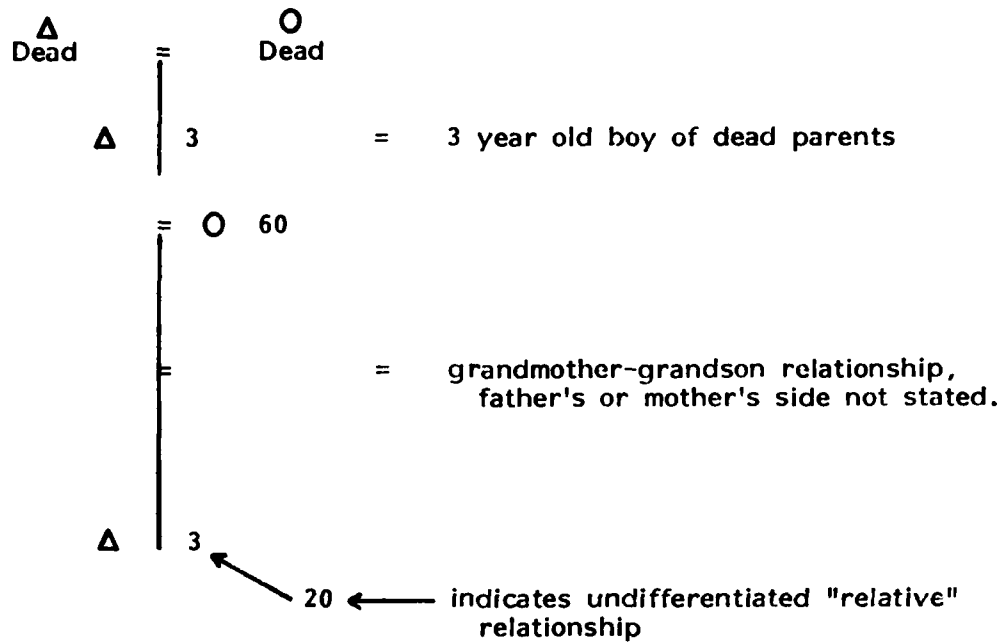
P1564 baptism number (P = Mission La Purísima)

Pululuyamit native personal name (at Mission San Luis Obispo women's names are often those of father's or brother's).

Naucu village of nativity, and village baptized at when given and different from that of nativity.

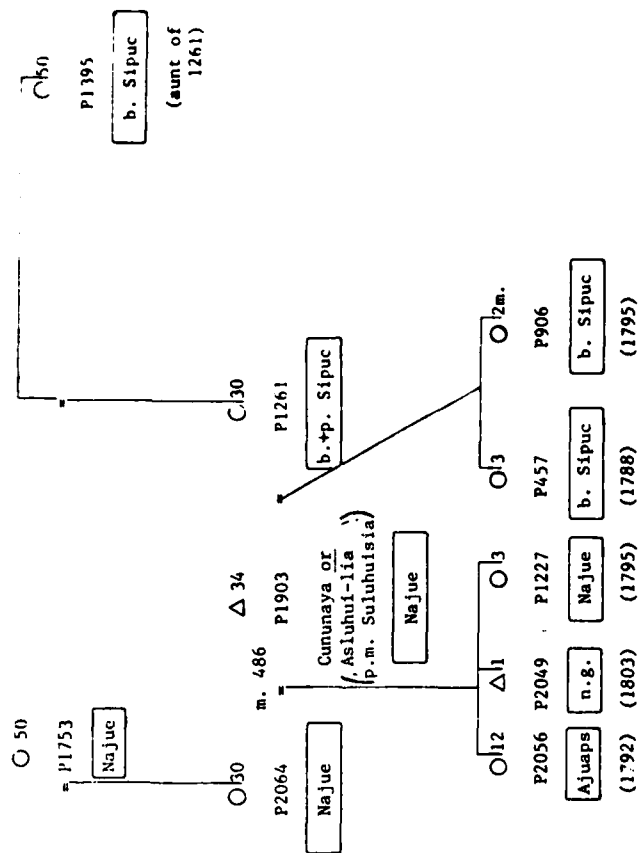
b. + p. 1799 baptismal entry and 1799 padron list person as native Naucu

b. Laxicto
c. 342
Laxicto baptised as Laxicto, confirmed as Laxicto, confirmation number 342.

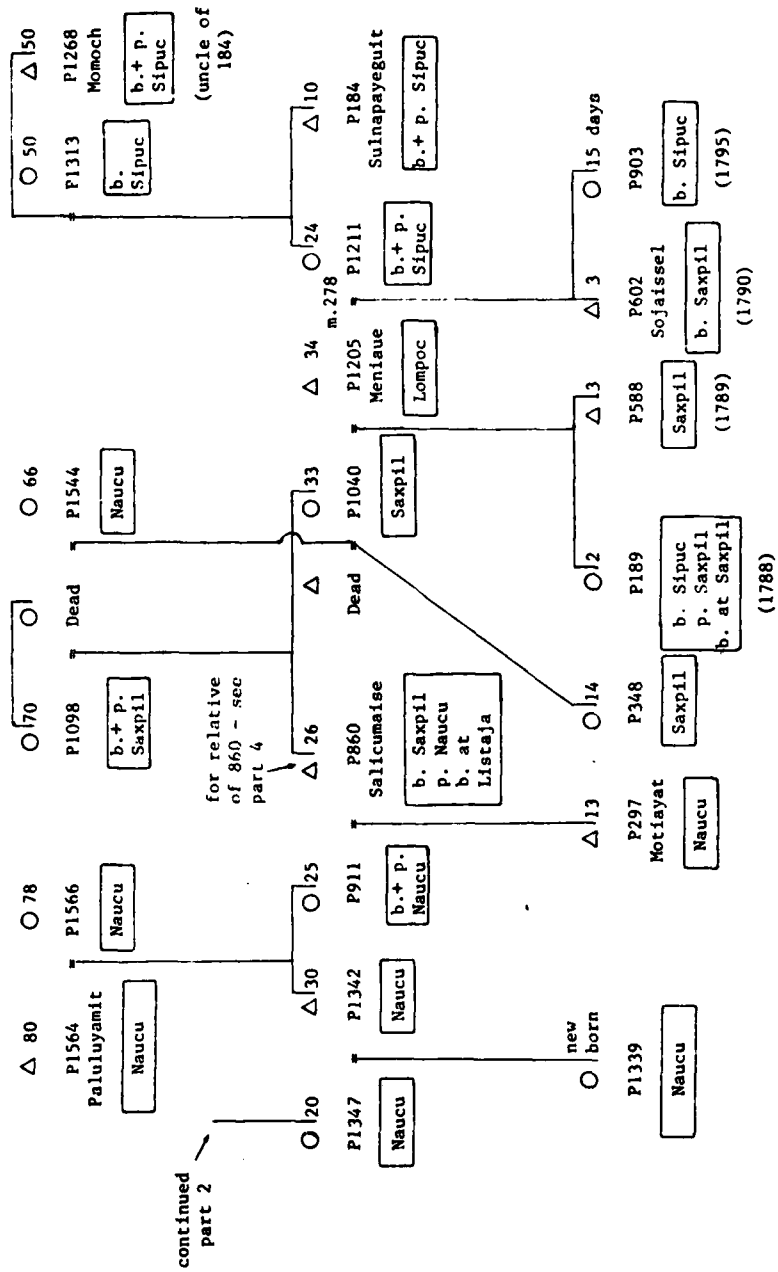


Examples of Atypical Genealogical Charts

SIPUC A

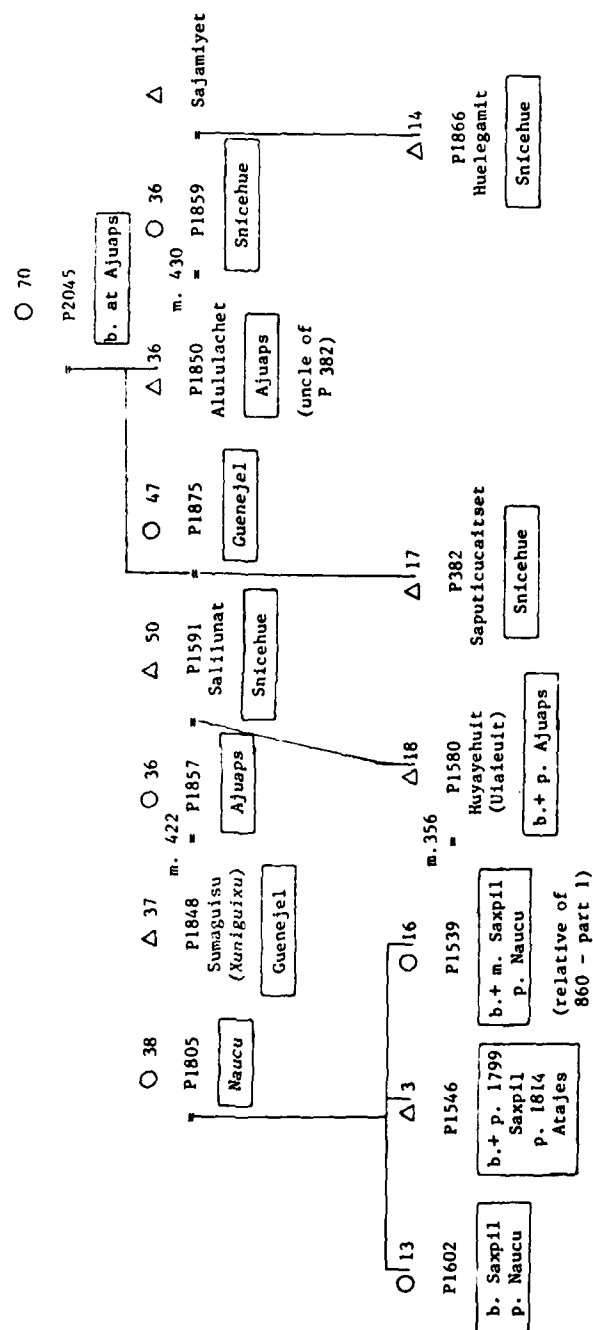


SIPUC A (part 1)

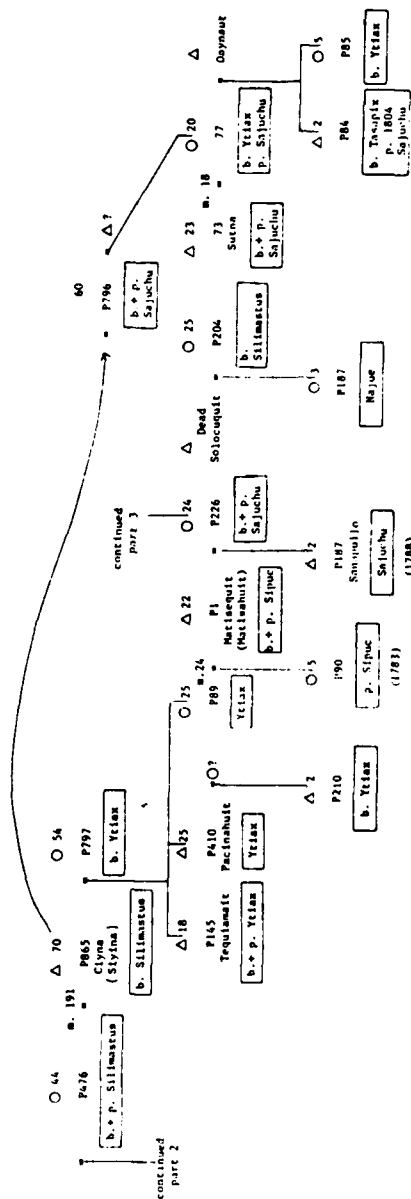




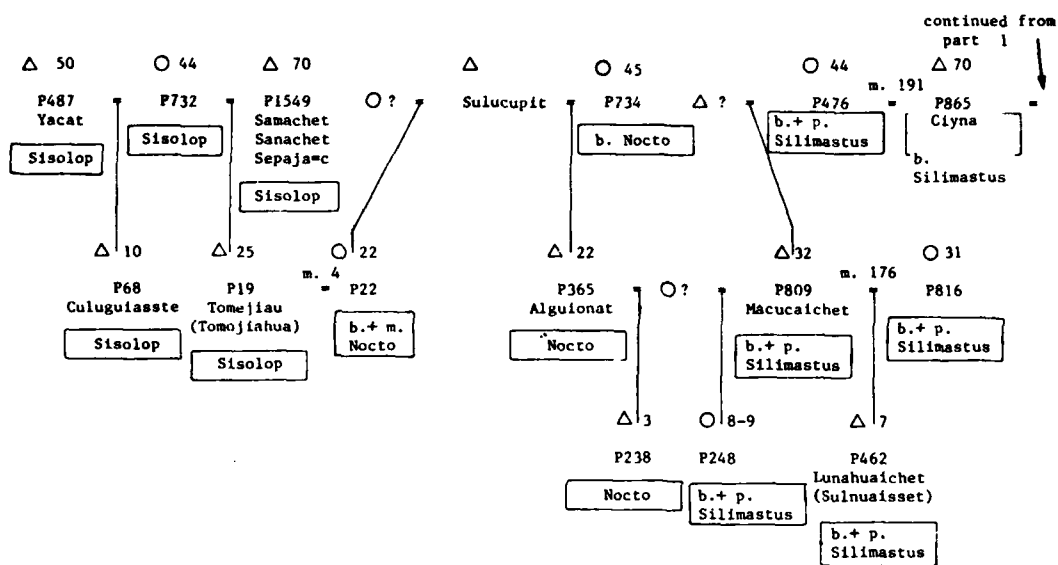
SIPUC B (part 4)



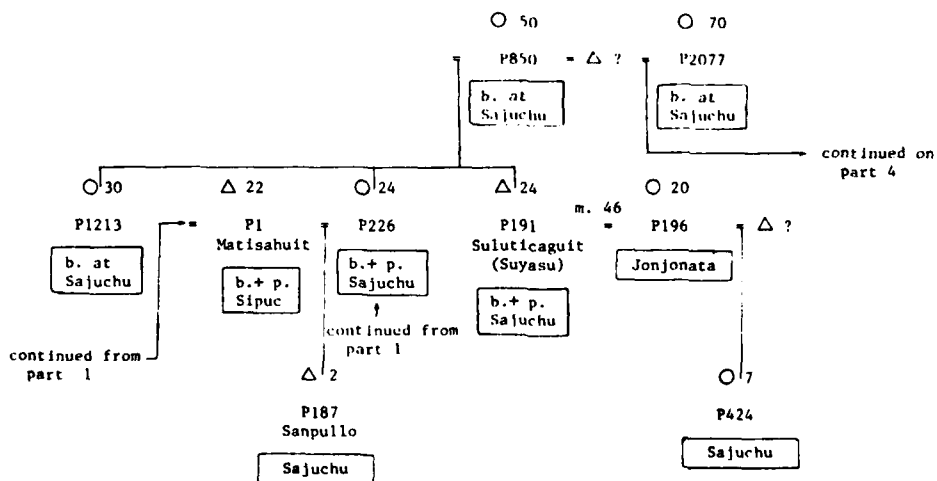
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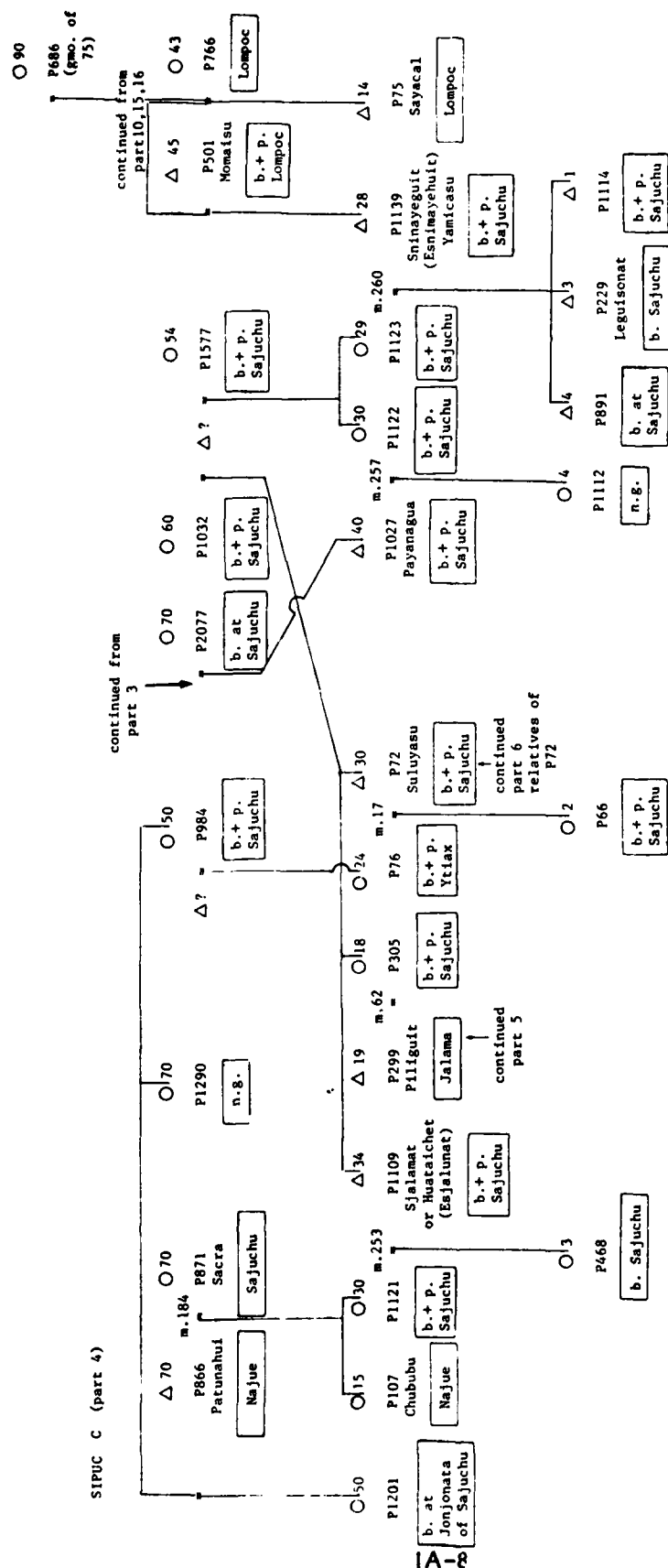


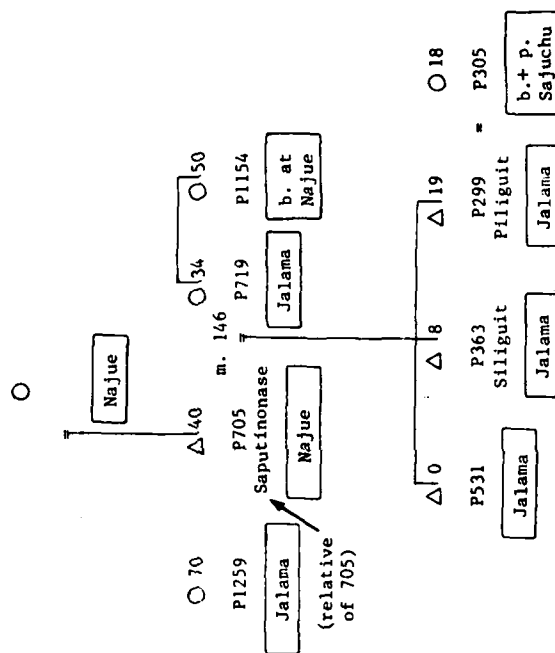
SIPUC C (part 2)



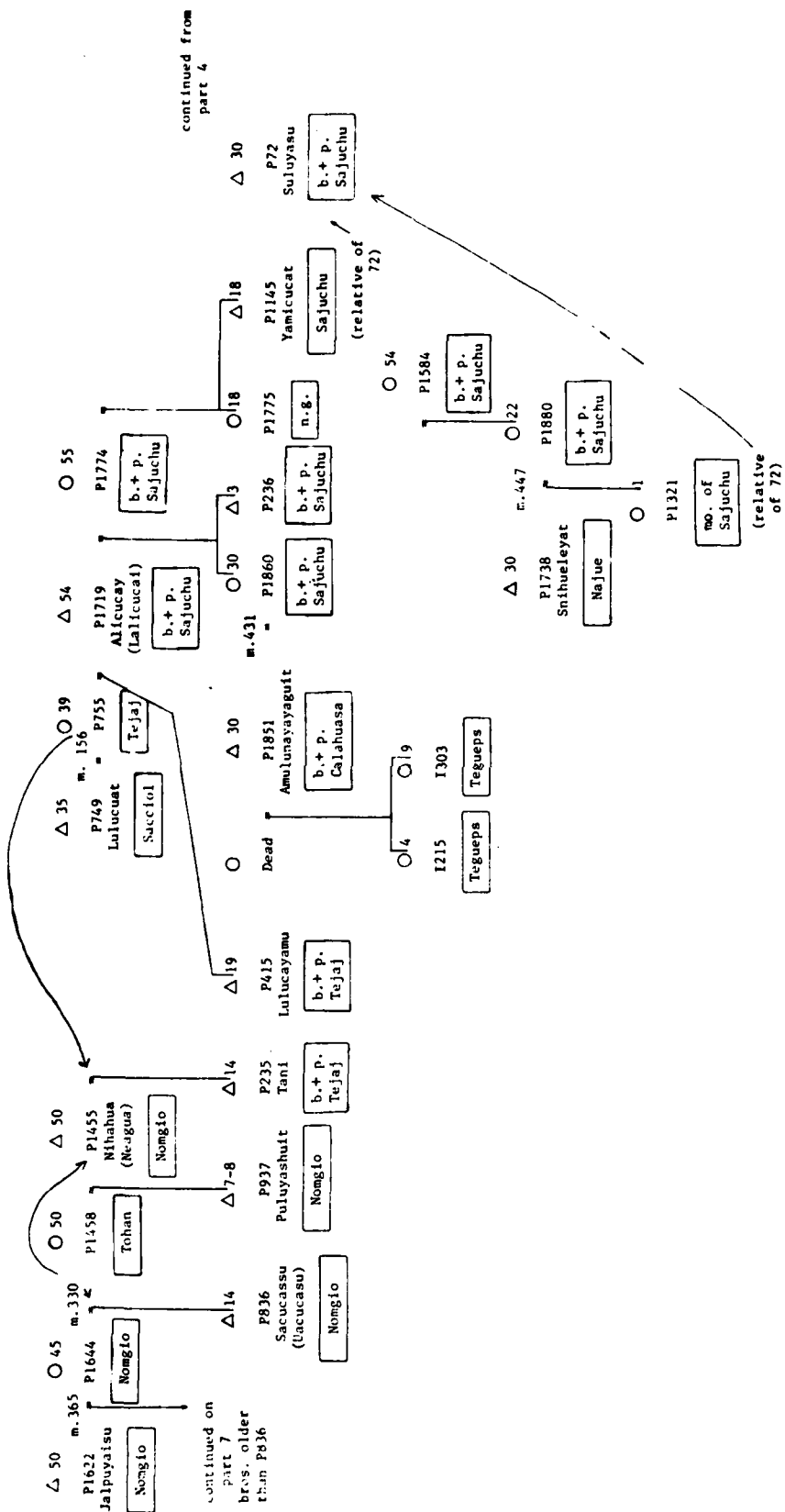
SIPUC C (part 3)



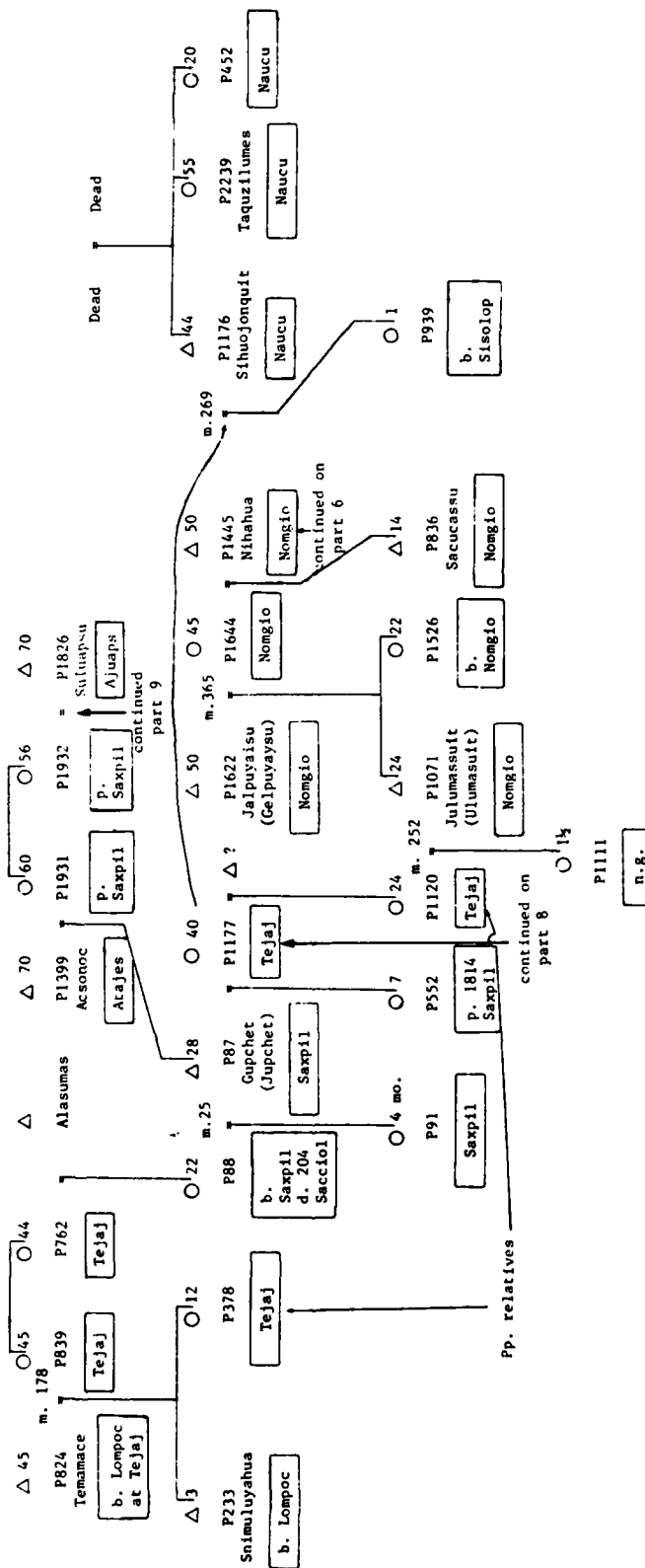




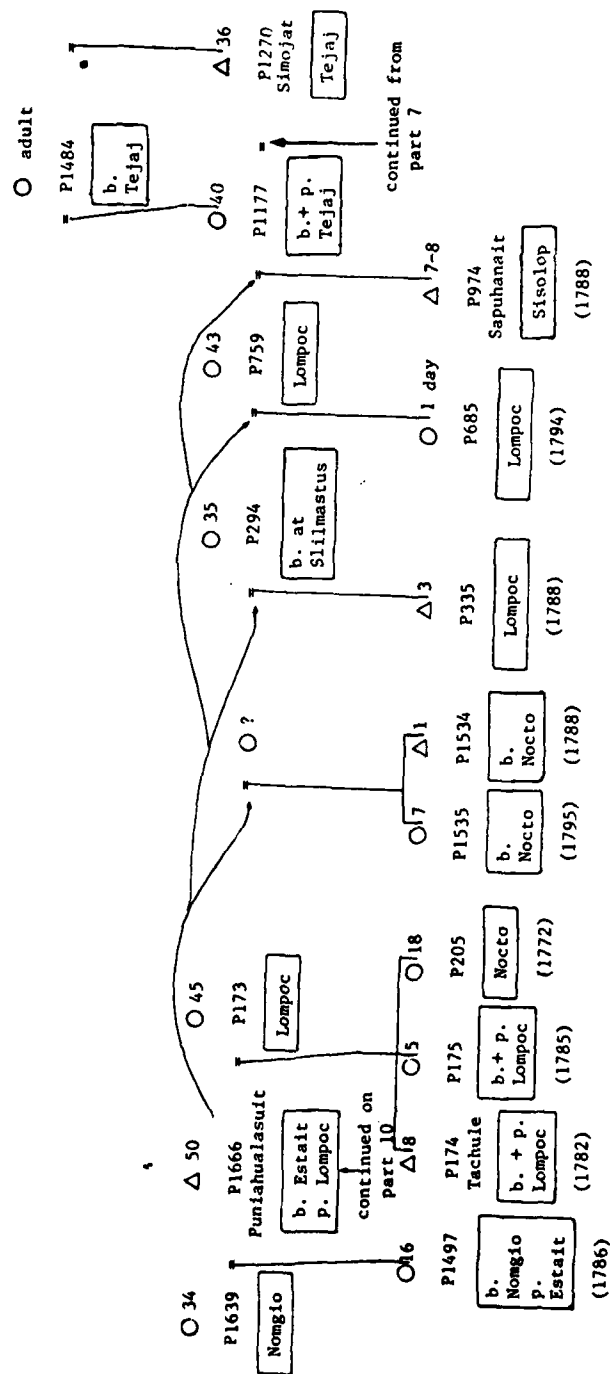
SIPUC C (part 6)

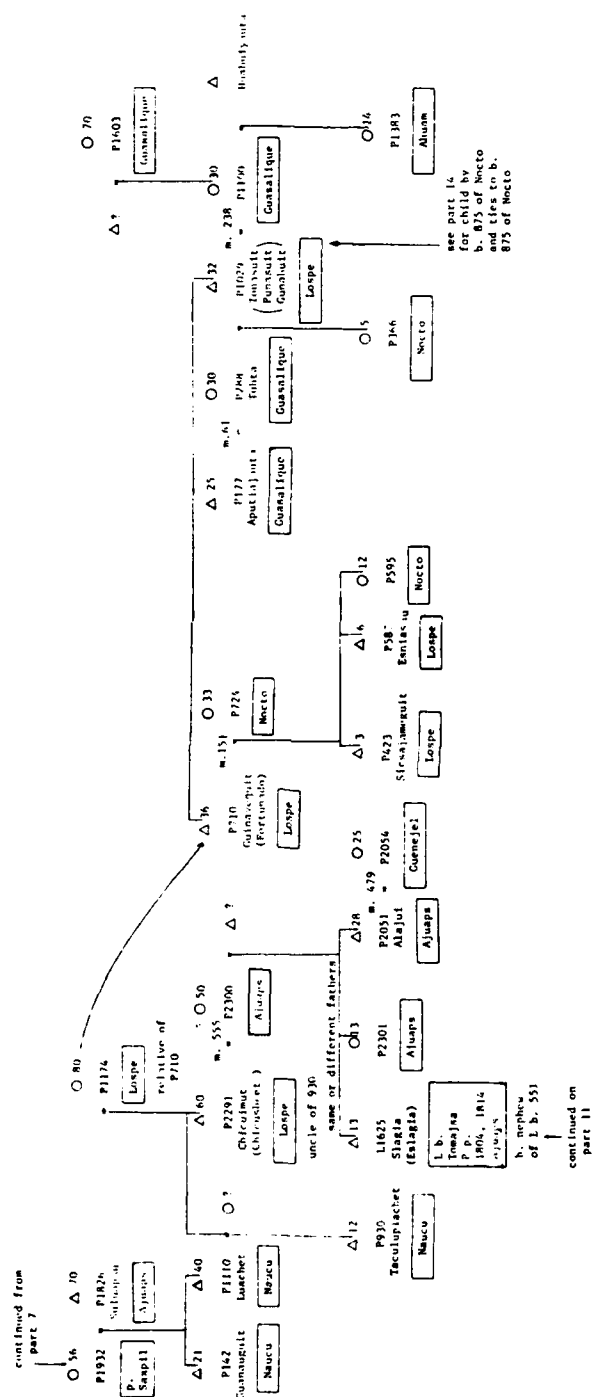


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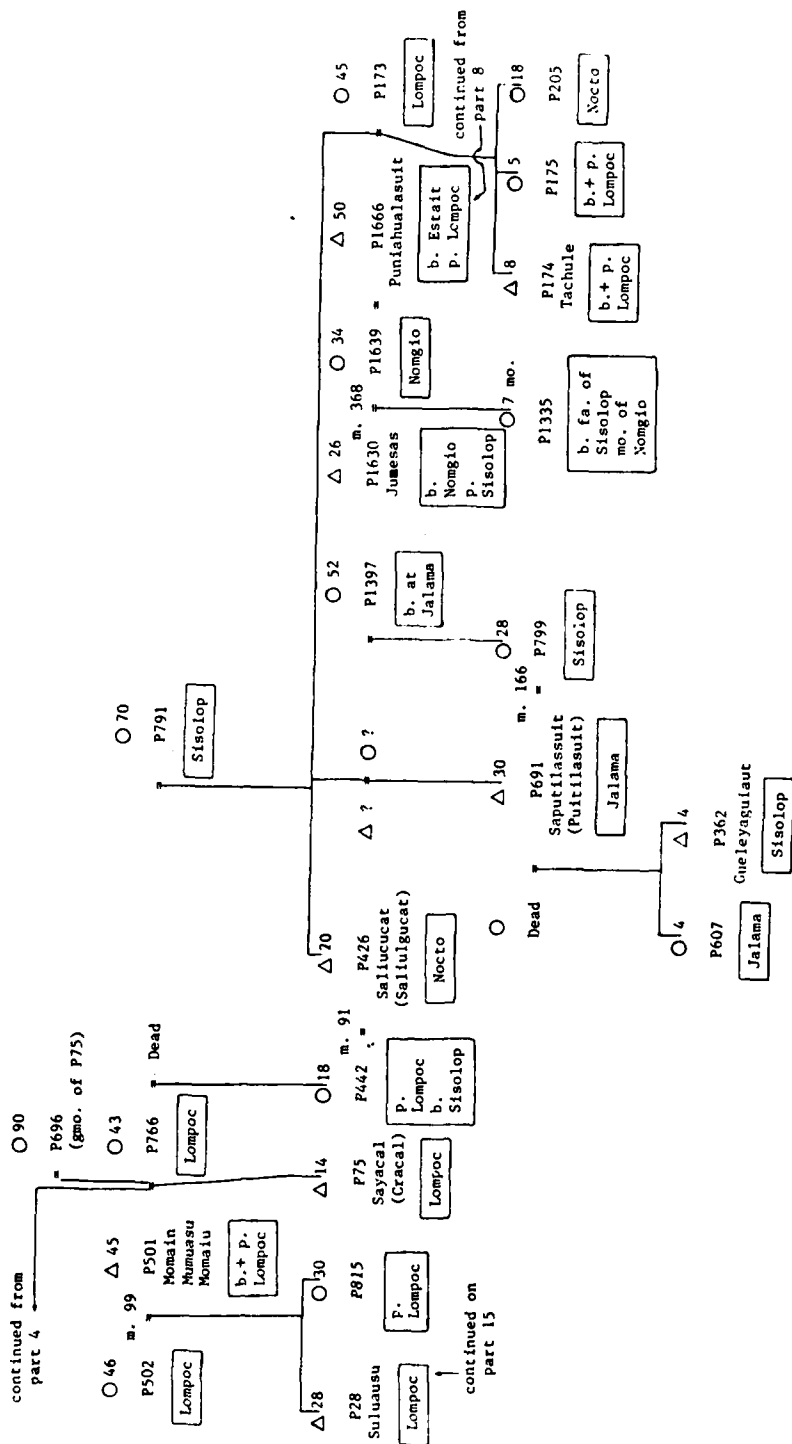


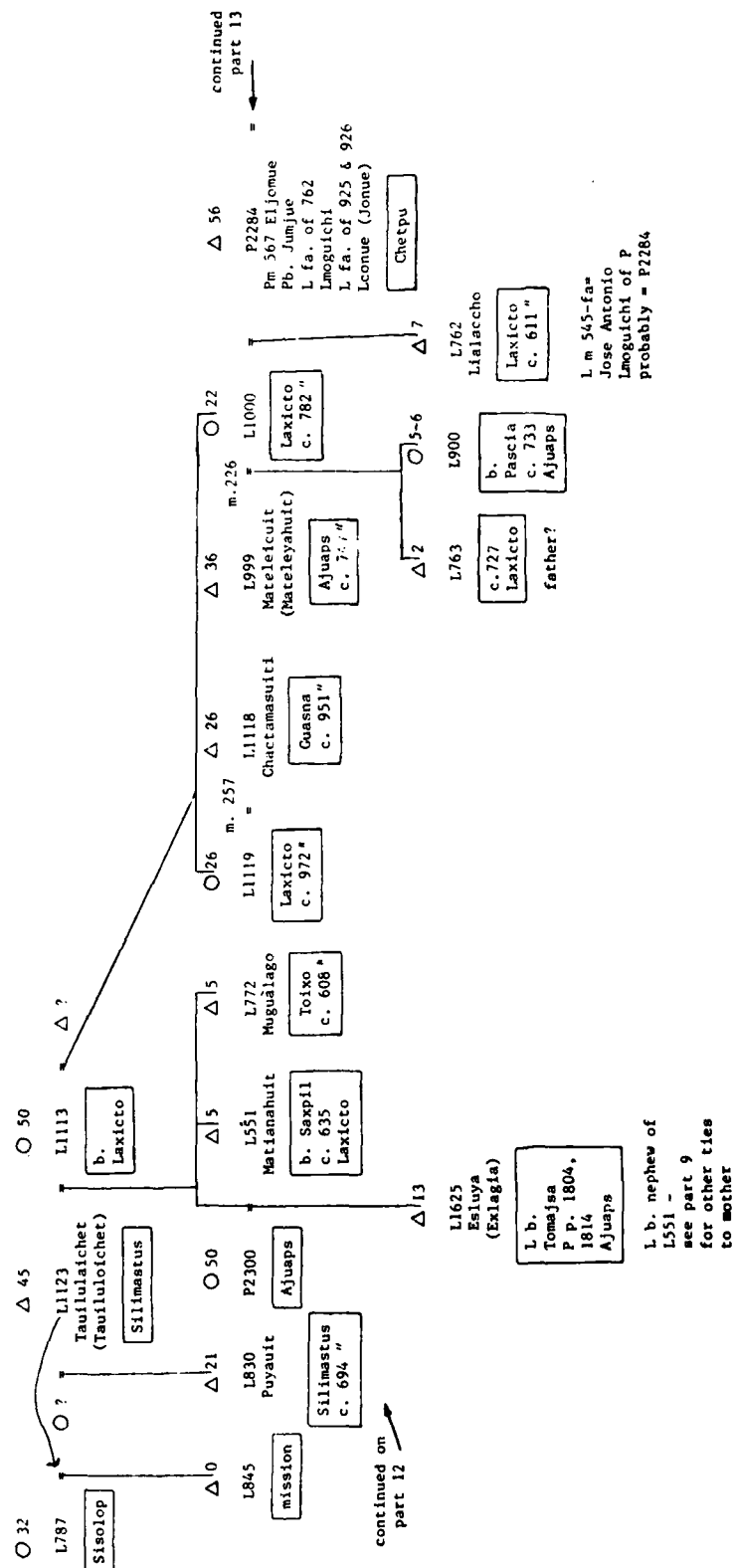
SIPUC C (part 8)



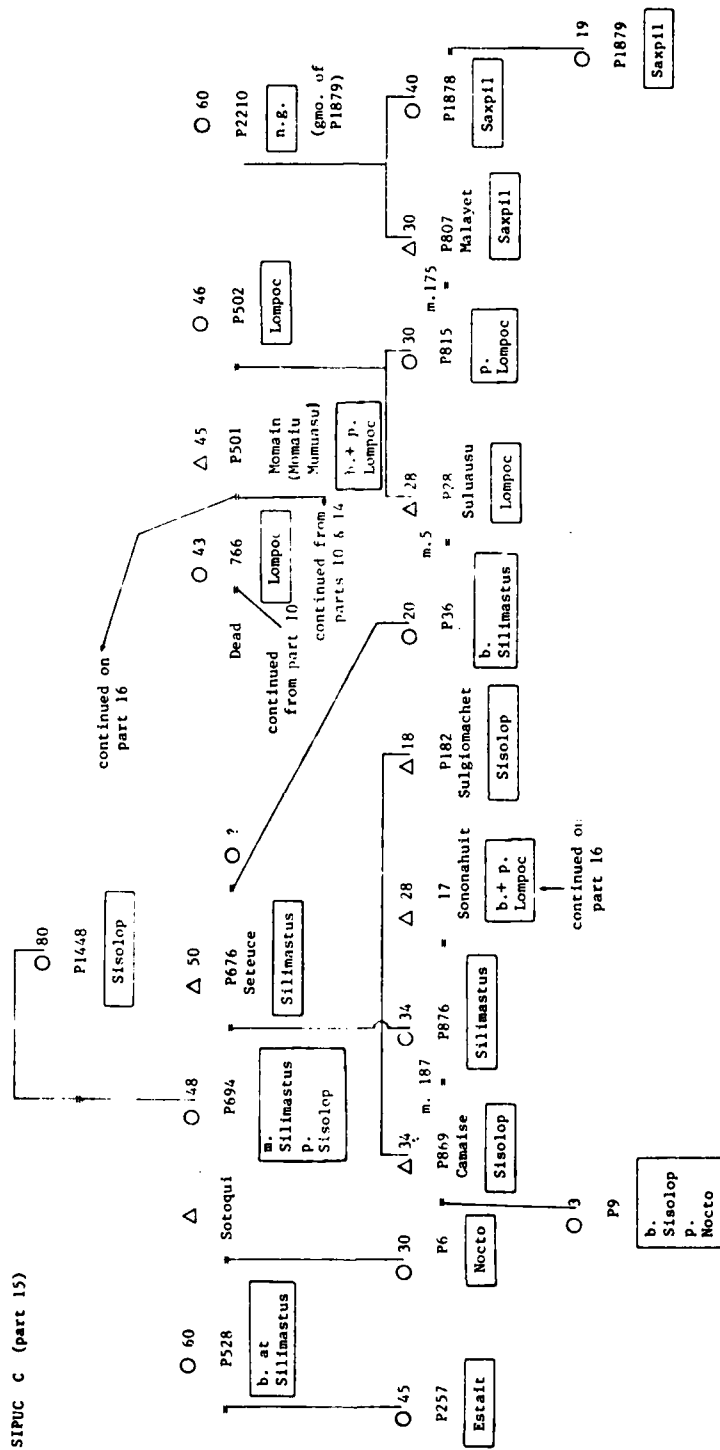


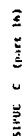
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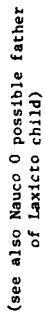




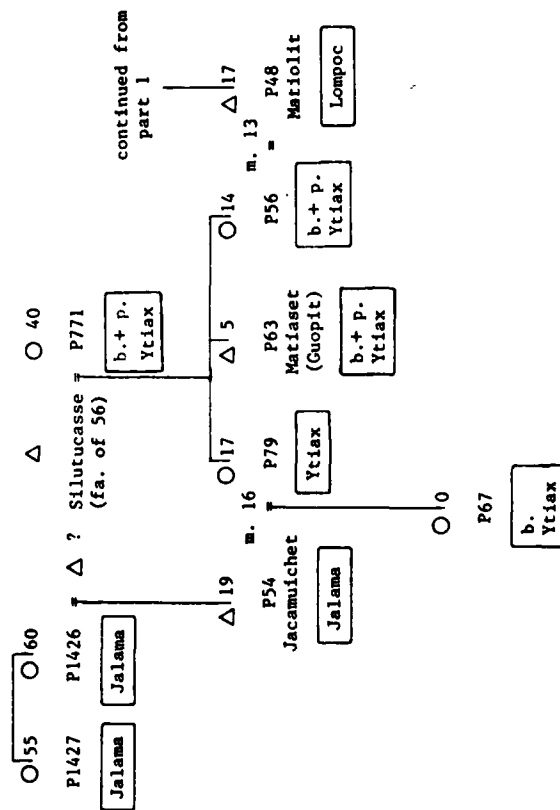
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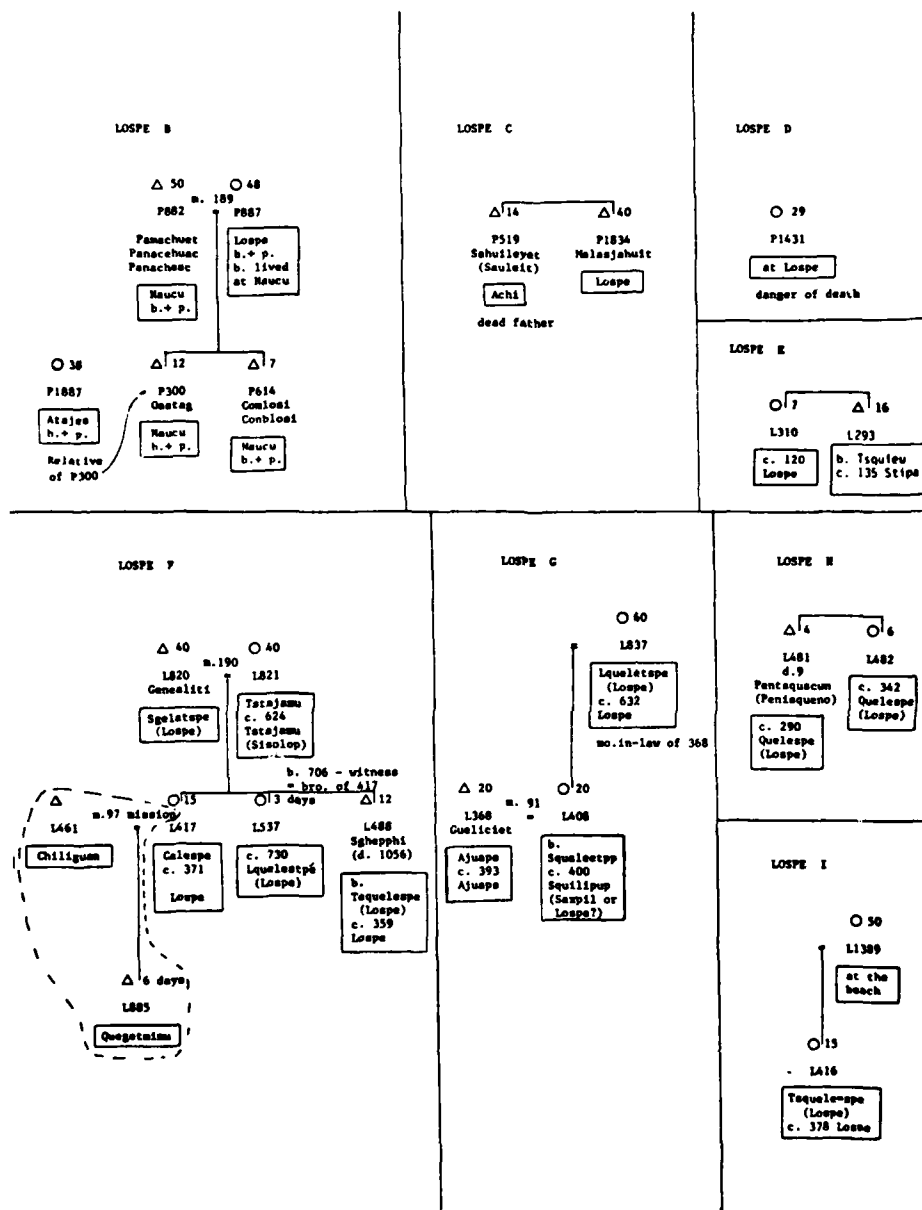


SIPUC D (part 2)









LOSPE J

$\Delta 14$ $\Delta 12$
1557 1558
Type= n.g.
Lospe?

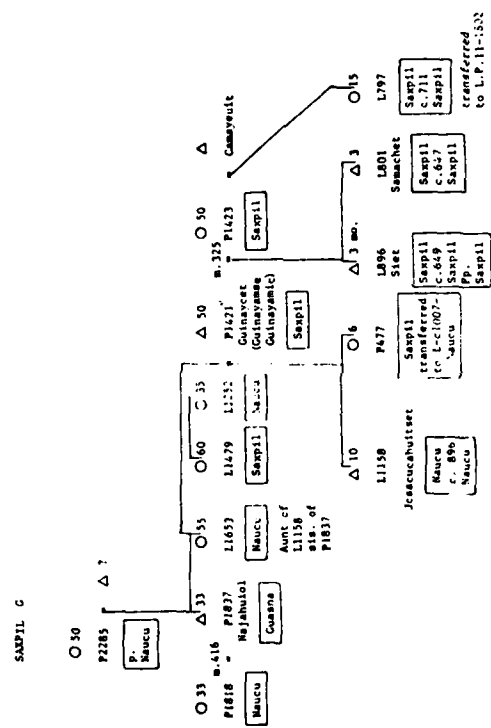
LOSPE K

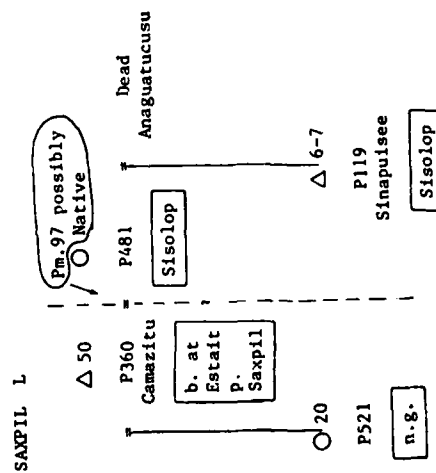
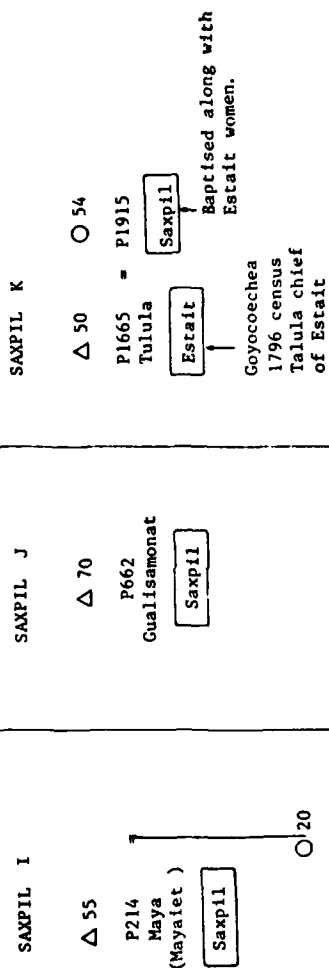
$\Delta 9$

1542
Lhuamasuit
b. Lospe
c. 416
Saxpil

LOSPE L

Δ Samo Jco
O 16 \leftarrow relative of O 22
L569 L1001
Lospe c. 497 Lospe
Nauco c. 772 Nauco







Δ 46 ○ 48
 L1263 m. 294 L1277 Δ ?
 Susucoyo

b. Chetpu

Chirixil
Saxpil?
or
Saxciil?

○ 9 ○ 2
 L378 L379

Chiliquin
c. 305
Chiliquin

Chiliquin
c. 480
Chiliquin

○ 40 △ Dead

L1088

Saxpil
c.960
Saxpil

△ 3 △ 12

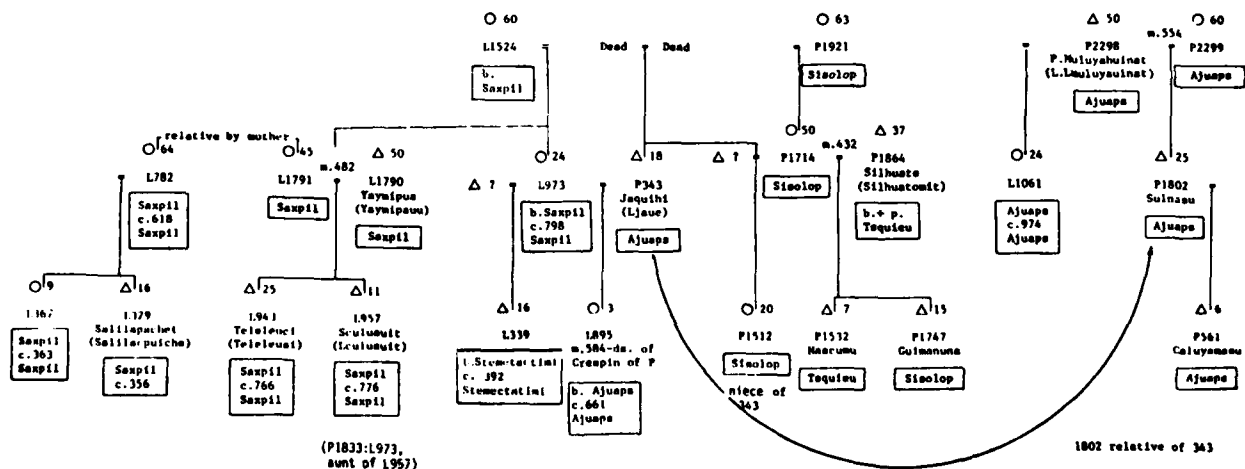
L696 L794
Somiove Chimauit

Saxpil
c.639
Saxpil

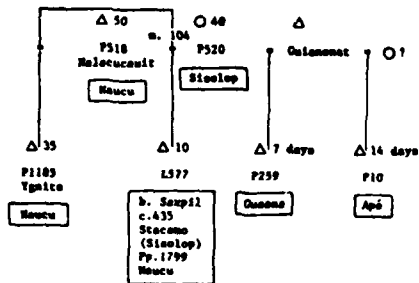
Saxpil
c.612
Saxpil

[illegible]

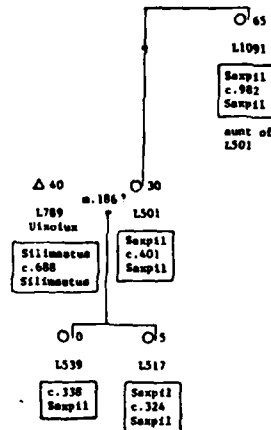
1A-33



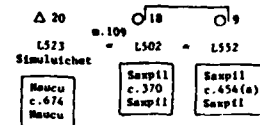
SAMPIL R



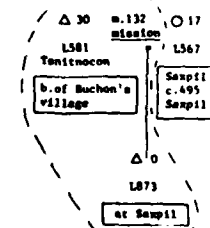
SAMPIL S



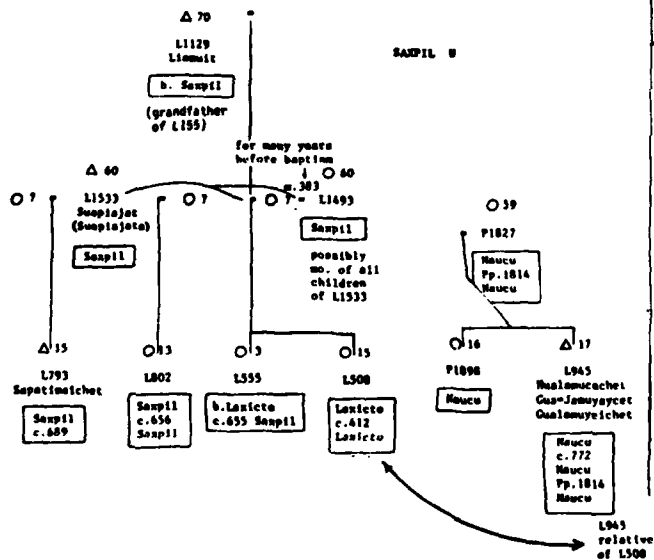
SAMPIL T



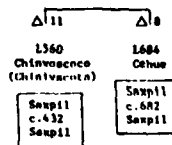
SAMPIL W



SAMPIL V



SAMPIL V

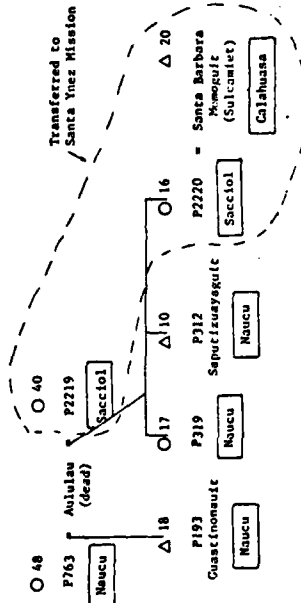


SAXPIL X	SAXPIL Y	SAXPIL Z
<p>○ 17</p> <p>L503</p> <p>b. Saxpil c.406 Saxpil</p>	<p>○ 16</p> <p>L504</p> <p>b. Saxpil c.408 Laxicto</p>	<p>○ 14</p> <p>L505</p> <p>Saxpil c.411 Saxpil</p>
SAXPIL AA	SAXPIL BB	
<p>○ 17</p> <p>L509</p> <p>b. Saxpil c.411 Saxpil</p>	<p>○ 17</p> <p>L567</p> <p>b. Saxpil c.495 Saxpil</p>	





NAUCU C

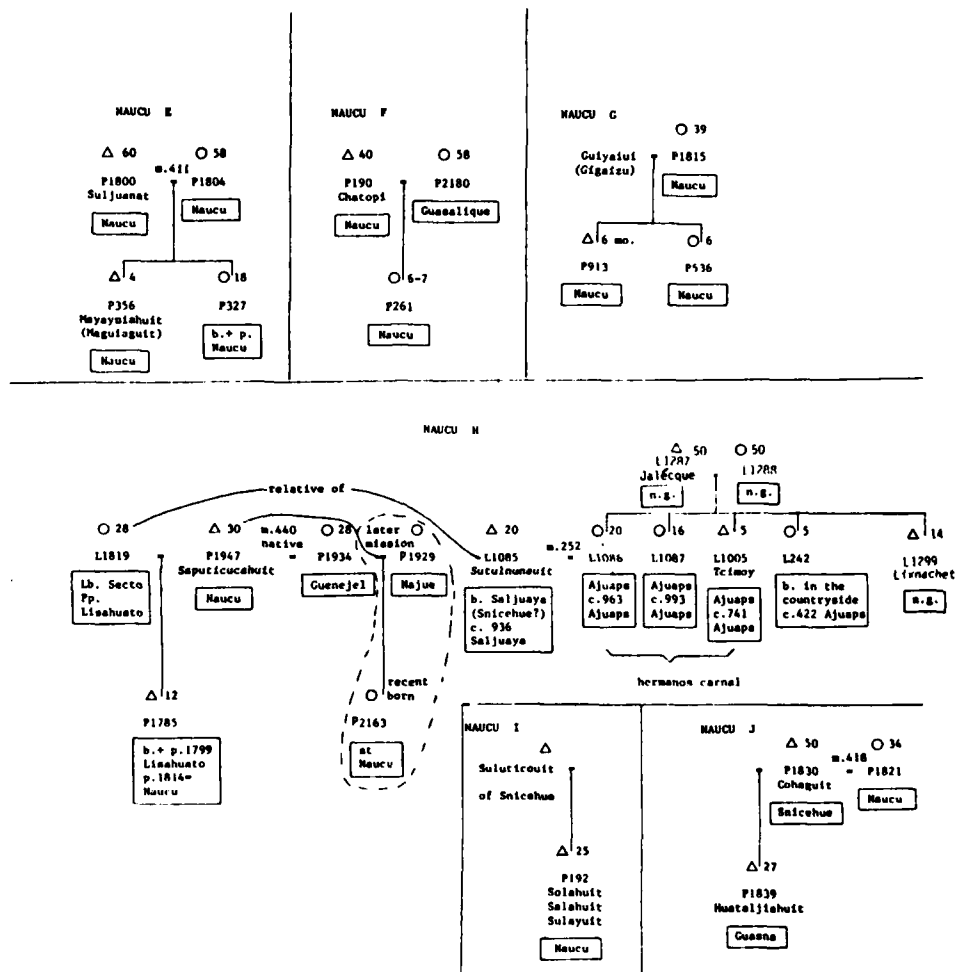


NAUCU D

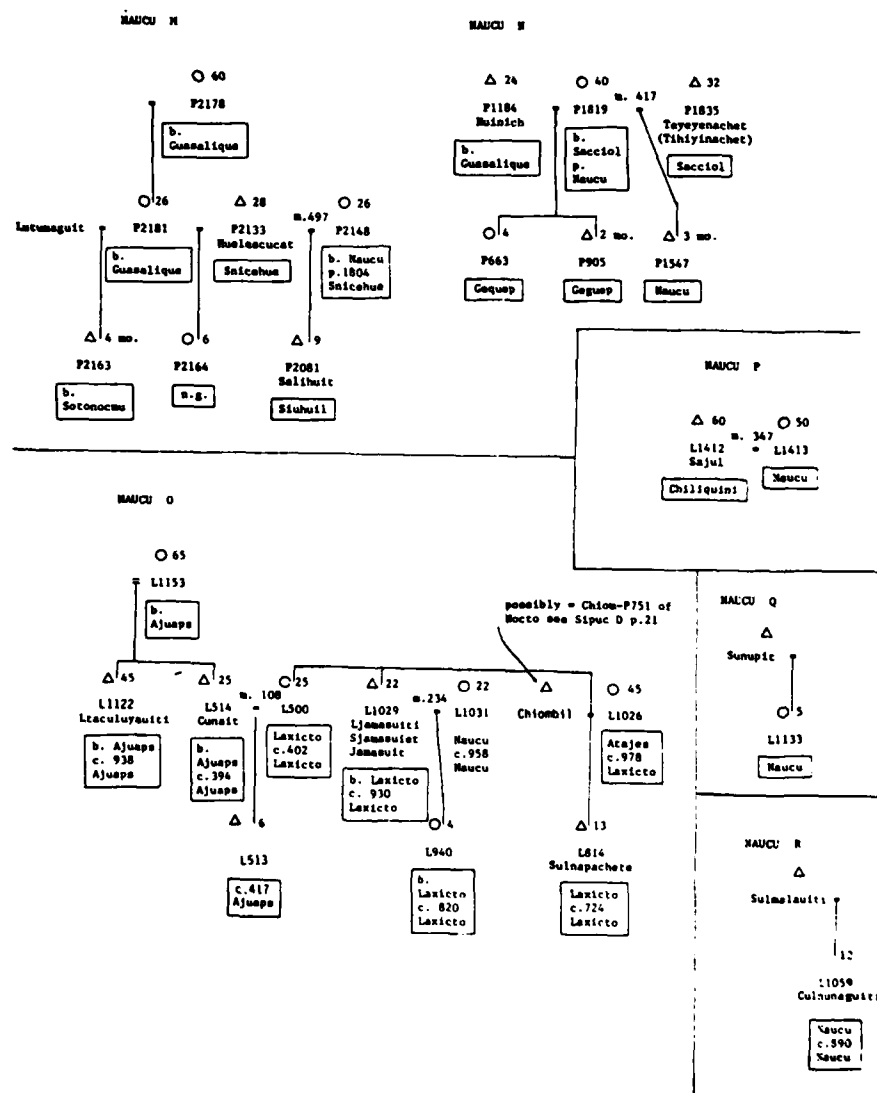
O 17

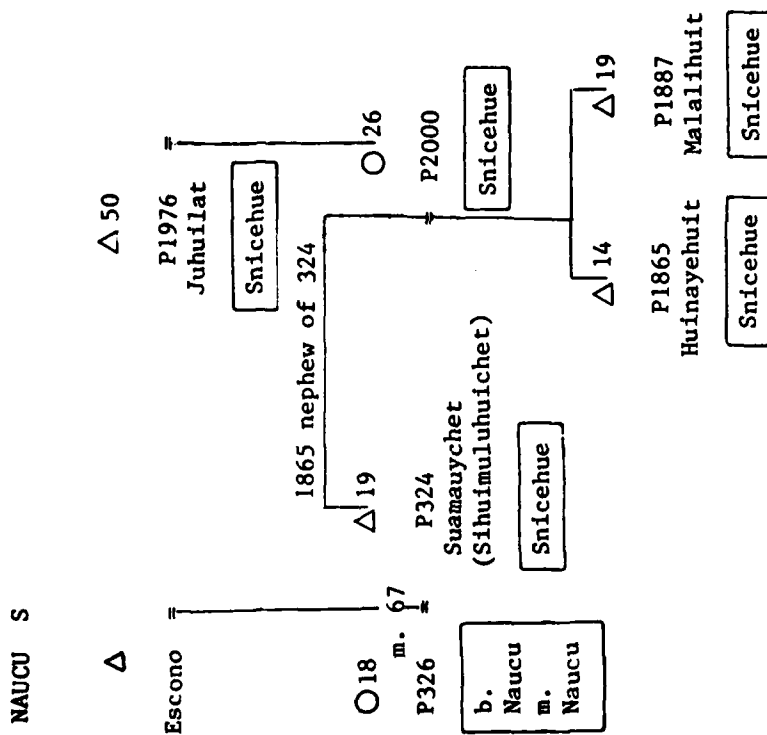
L 796

Naucu
c. 710
Naucu

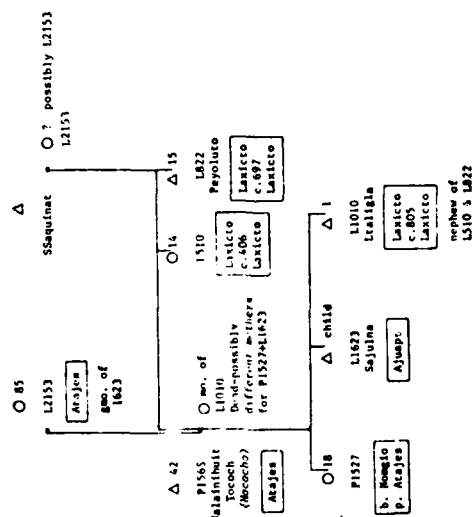
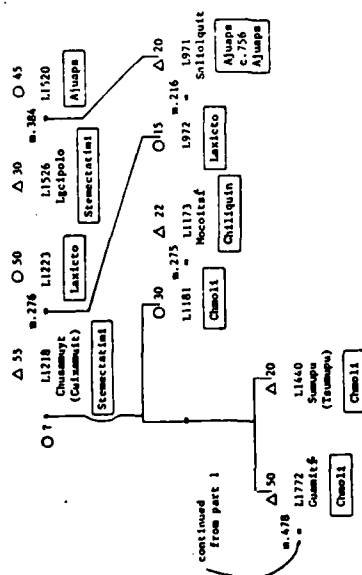




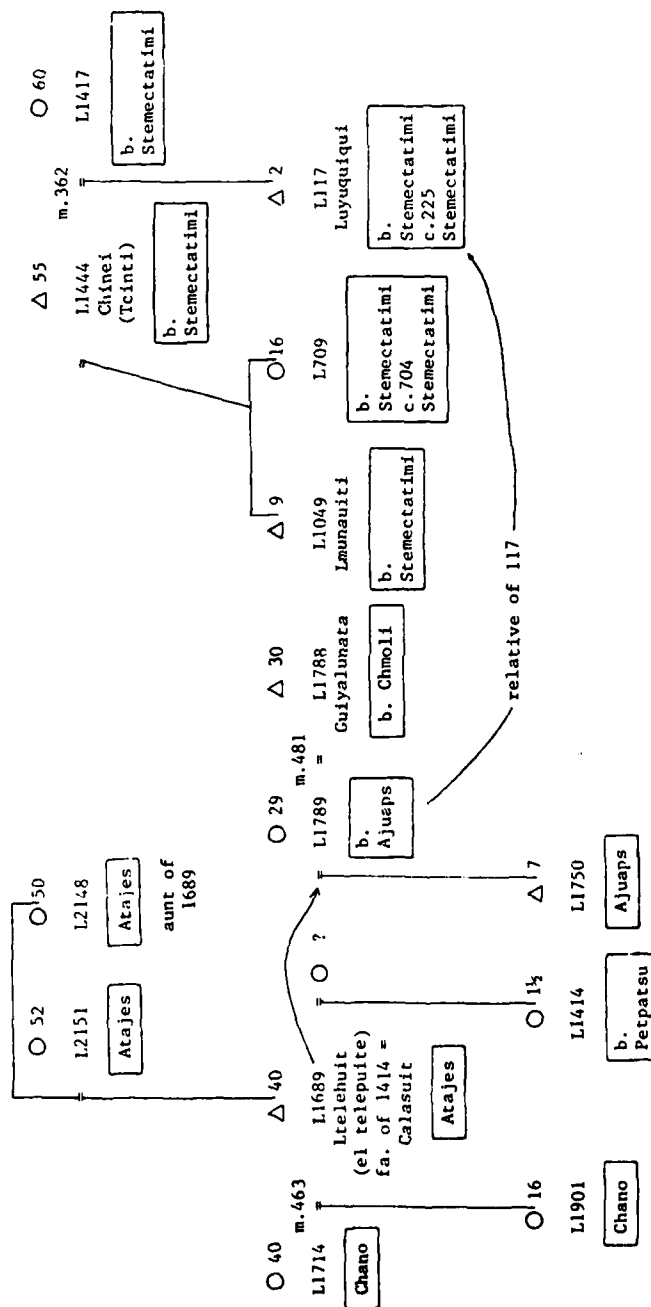




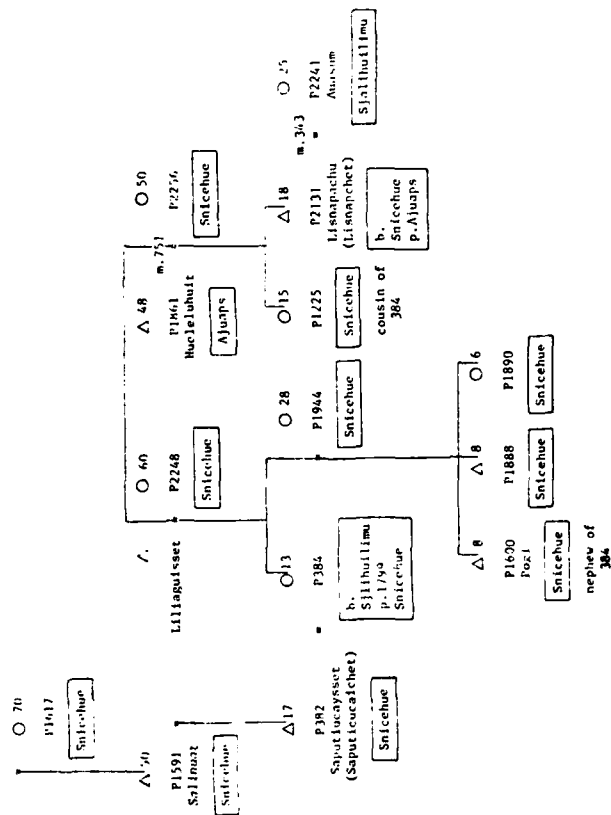
ATAJES 1



STATISTICS



AJOU'S D

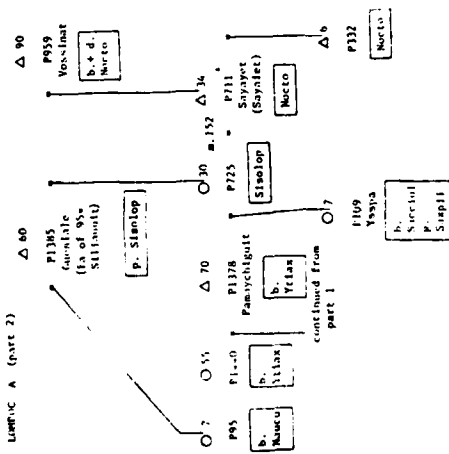
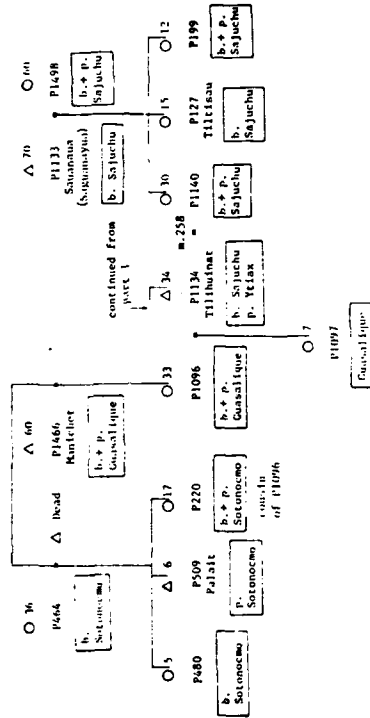


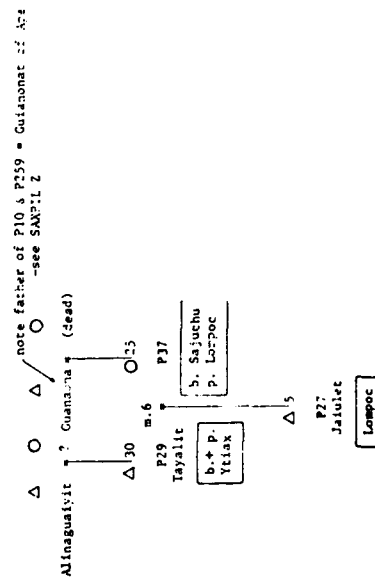


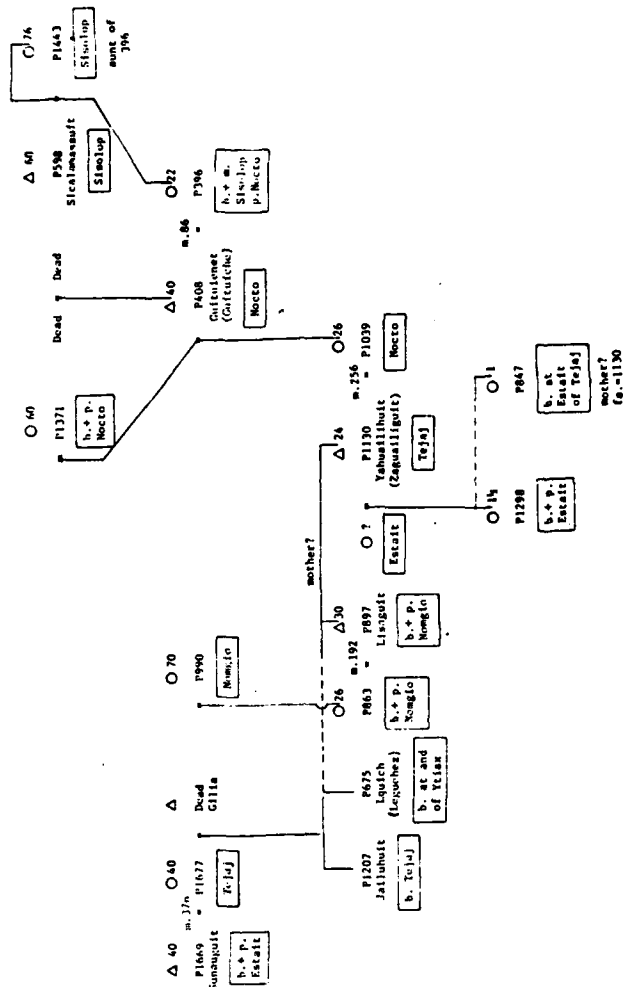
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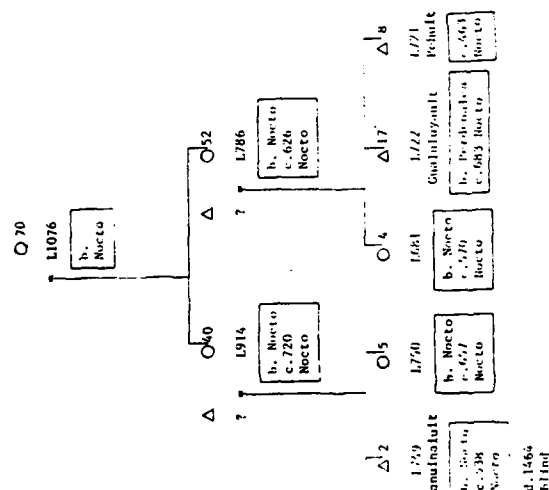
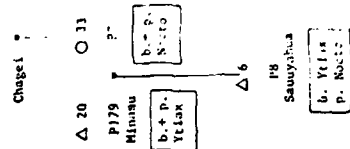
<p>AJUAPS P</p> <p>△ child</p> <p>L255</p> <p>Ajuaps</p> <p>d.38 -died among heathen</p>	<p>AJUAPS Q</p> <p>○ 11</p> <p>L307</p> <p>b. Ajuaps c.182 Pismo</p>	<p>AJUAPS R</p> <p>○ 19</p> <p>L477</p> <p>Ajuaps c.365 Ajuaps</p>
<p>AJUAPS S</p> <p>△ 18</p> <p>L524 Peacha (d.1787)</p> <p>Ajuaps c.396 Ajuaps</p>	<p>AJUAPS T</p> <p>△ Dead</p> <p>Achuniauguiti</p> <p>△ 30</p> <p>L990 Sanauiet</p> <p>b. Ajuaps c.945 Ajuaps</p>	
<p>AJUAPS U</p> <p>△ 65</p> <p>L1154 Ssalinuesu</p> <p>Ajuaps</p>	<p>AJUAPS V</p> <p>○ 38</p> <p>L1536 Salhuis</p> <p>Ajuaps</p> <p>blind</p>	<p>AJUAPS W</p> <p>○ 50</p> <p>L2007 Lemocsa</p> <p>Ajuaps</p>

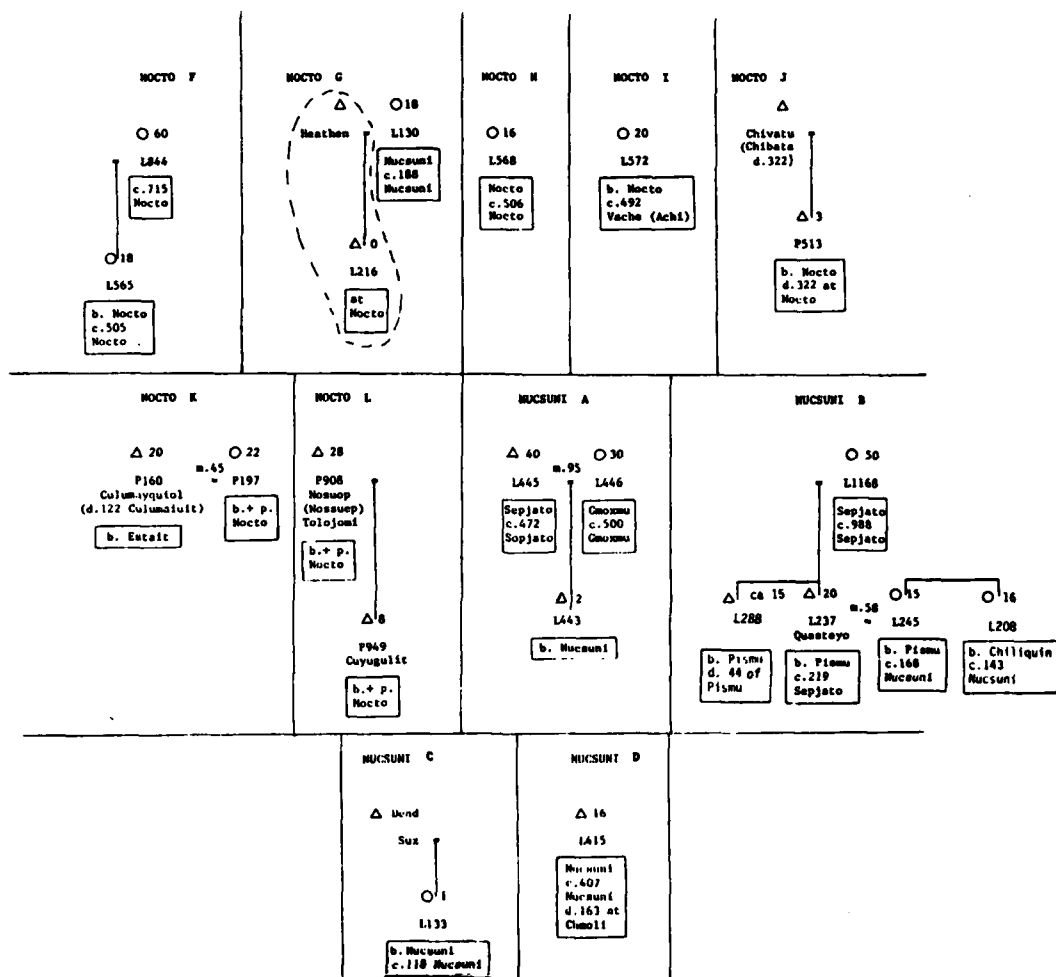






НОСТРО С





This diagram illustrates the genetic relationships and lineage of the *Callipepla* species, focusing on the lineage leading to the "Callipepla" (female of 1888) and the "Callipepla" (male of 1888). The diagram is organized into several columns representing different time periods or locations, with individuals connected by lines indicating parent-offspring relationships.

Top Section (Callipepla Lineage):

- Callipepla (female of 1888):** This individual is the starting point for the top lineage.
- Callipepla (male of 1888):** This individual is the starting point for the bottom lineage.
- Callipepla (female of 1888):** This individual is the starting point for the middle lineage.

Middle Section (Callipepla Lineage):

- Callipepla (female of 1888):** This individual is the starting point for the middle lineage.
- Callipepla (male of 1888):** This individual is the starting point for the bottom lineage.
- Callipepla (female of 1888):** This individual is the starting point for the middle lineage.

Bottom Section (Callipepla Lineage):

- Callipepla (female of 1888):** This individual is the starting point for the bottom lineage.
- Callipepla (male of 1888):** This individual is the starting point for the bottom lineage.
- Callipepla (female of 1888):** This individual is the starting point for the middle lineage.

The diagram uses various symbols (circles, triangles, squares) to represent different individuals and their relationships. The text "Callipepla" is used to identify the species, and "female of 1888" or "male of 1888" indicates the sex and year of the individual. The diagram is a complex web of lines connecting these individuals, showing the flow of genetic information over time.



Cristoval and Cristofona transferred to L.P. after baptism at S.L.O.

L1325 - L1326

b.
Stemectatimi
Pp. Alitutul

Pd. 373
died and was
buried at
Sisolop

San Luis Chimu - Stenectatini - Ajuam

Δ^{22} Δ^{23}

■ 508
L1887 =
Litani

Lunpunay

Gualapuyacht

L1915

■ 512
Suturupit

Jahuanhenha
= P. Ahuas

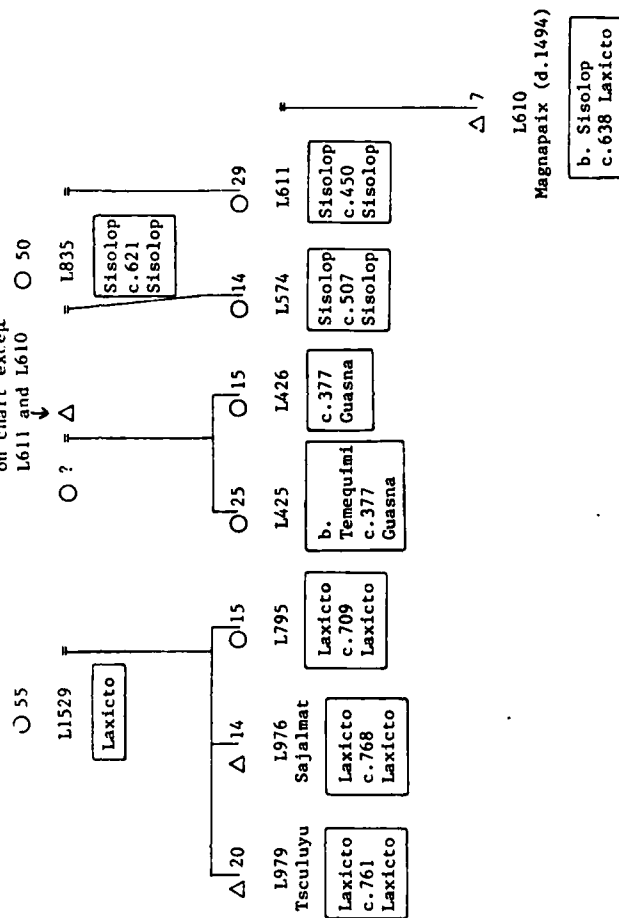
Stemectatin I

Stemectatin II

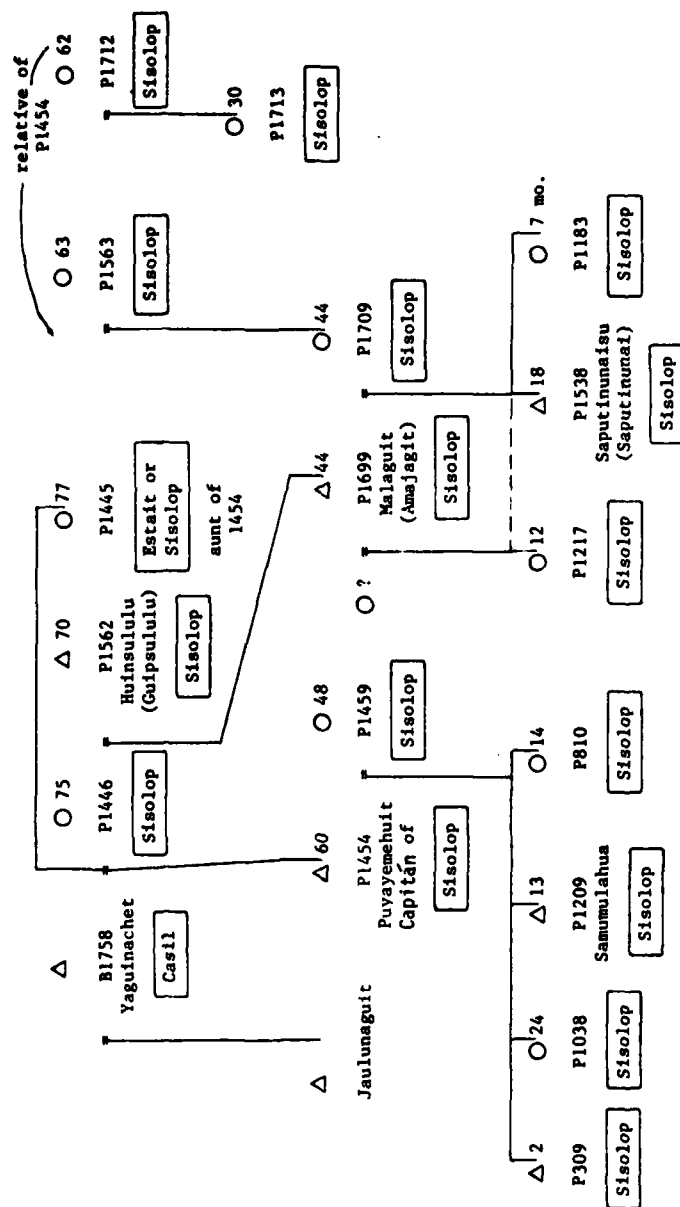
Chimau

LAXICTO - SISOLOP TIES

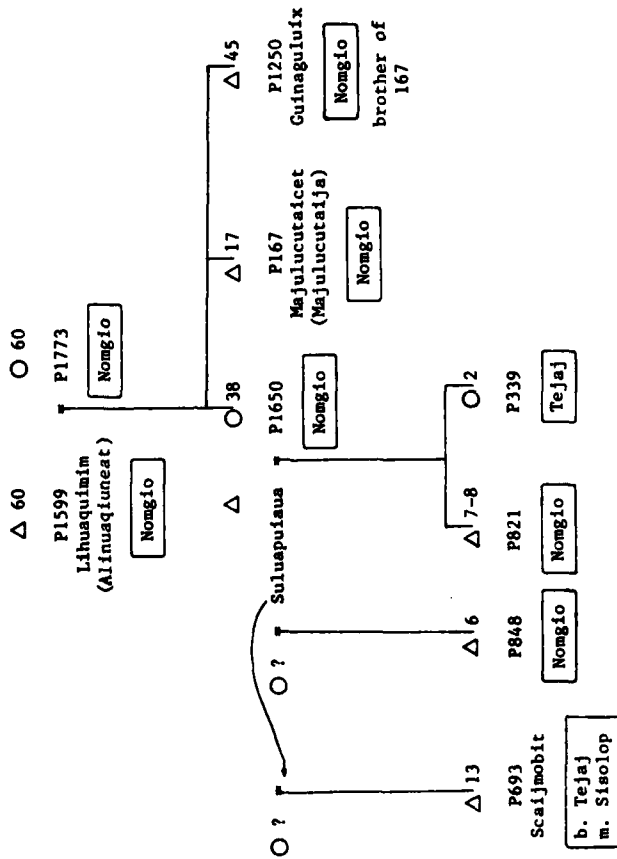
Note: this man
was father of
all children
on chart except
L611 and L610



CAPTAIN OF SISOLOP - PUYAYEMEHUIT

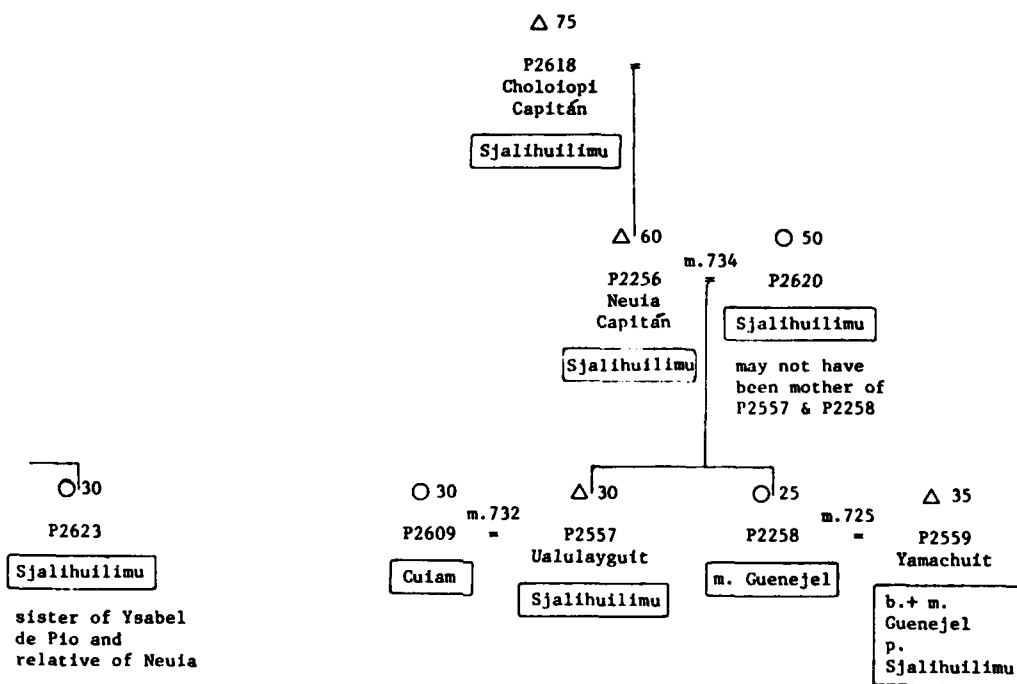


CAPITÁN OF TEJAJ - SULUAPUIUA



[illegible]

CAPITANES OF SJALIHUILIMU



END

FILMED

1-84

DATIC